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Sabbath Prohibitions Could Mean Economic Ruin

Convention Services 'Travesty,' Hits Orthodox For Cowing CJFWF

GRAND RAPIDS, Mich. (NJP)—"Orthodox elements in Jewish life" were blamed by a Reform Rabbi this week for "frightening the Council of Jewish Federation and Welfare Funds 'out of their wits'" and leading the organization "to make a travesty of the Sabbath."

The charge was made by Rabbi Harry Essrig of Temple Emanuel here in the bulletin of his Temple Emanuel.

Taking the position that "most of the business usually conducted at such conventions in no way violated the Sabbath," Rabbi Essrig blamed the poor attendance at services held at the convention on "refusal to face facts, honestly and courageously."

"Services were scheduled," he related, "for Friday night and Saturday morning while an Oneg Shabbat panel, in which I participated, was held in the afternoon."

NEED COURAGE, HONESTY

Remarking on the poor attendance, the Michigan rabbi, who has been a teacher on the faculty of the Hebrew Union College in Cincinnati, said he was "chagrined" because "of all the time that is wasted by the delegates" and because "much better use can be made of the Sabbath interval, if we would only be a bit more courageous and honest in our approach."

Rabbi Essrig's suggestion was "to integrate" the services into the program "or to make them worthwhile."

"To announce services in order to satisfy the would-be critics and then to let them shift for themselves is to make a mockery of the Sabbath. It means to put blinkers on our eyes: to expect people to come when they don't attend Temple at home."

Rabbi Essrig charged that "a wonderful opportunity" is allowed to "slip by when we fail to capture again the essence of the Sabbath atmosphere."

"I maintain," he insisted, "that a group of dedicated men and women such as I saw at the CJFWF gathering are entitled to share in an unusual cultural experience, which can be provided them on Friday night and Saturday morning."



RABBI ESSRIG
Mockery of The Sabbath

"I realize," he went on, "that the religious moods of the various Jewish denominations must be satisfied and hence will not argue the point, which can be done successfully, that most of the business usually conducted at such conventions in no way violates the Sabbath. The safeguarding of Jewish life is out of place at no time. We have fallen victim to a strange division between the secular and the sacred. We are captives of medieval thinking. And it is time that we broke out of this vicious circle."

As for suggestions of a program for the Sabbath, Rabbi Essrig said that the "Friday night and Saturday sessions should be devoted to cultural, educational and religious topics. These may be in the form of lectures, panel discussions, symposiums, etc. But they should be integrated with the convention program and provide the intellectual underpinning for the business problems of the organization. Outstanding authorities in the Jewish and the general com-

Then—No Olive Oil; Today—No Candles?

JERUSALEM — Here is an austerity note, on Chanuka, which anyway came to be celebrated the way it is because of a shortage of olive oil.

On the second day of Chanuka, The Jerusalem Post reported, the King David Hotel here had a handsome candelabrum in the hall, with two candles burning.

A non-Jewish visitor looked at the candles and later told an acquaintance about it with some distress, according to The Post.

"I'm sure economy is a very good thing," she said, "but you can take it too far. Can't your authorities grant an extra ration of candles for this occasion so that the lamp can be properly lit up?"

German Synagogue Prays For Government

FRANKFURT-AM-MAIN, Germany (NJP)—Prayers for the German government were chanted for the first time since the war in the synagogue here, according to a report appearing in the Tel Aviv weekly Emeth.

The prayer asked for Divine assistance so that "the country where we live and the people at whose hands we have suffered so much be governed on the basis of honor and justice."

unity should be invited and they will come for a proper fee. The delegates will be expected to attend; in fact few of them will want to stay away, if the right themes are selected and the most prominent individuals chosen.

SUGGESTS SHORT SERVICES

Turning towards official services for the Sabbath, Rabbi Essrig suggested "a short half hour service in the evening or an hour service in the morning" which "can be held after the sessions."

"This," he said, "will commemorate the Sabbath properly, give people who must recite the Kaddish a chance to do so and in general spread the spirit of the day throughout the convention halls."

"If the national organizations were more daring," he challenged, "they could combine the service with the cultural session by developing a new kind of ritual in which readings from Hebrew literature were combined with the proper choral selections."

"The time has long passed," he stated, "when we can observe the Sabbath in the traditional manner."

"The hullabaloo which the Conservative movement is making at present over this matter sounds to me like a publicity angle," he declared. "Let's stop kidding ourselves; our people work and ride and cook on the Sabbath. It would ruin the Jewish community economically if we could succeed in establishing the ancient prohibitions that once obtained on this day."

He added that "it is necessary to be honest and frank and try to preserve the spirit of the Sabbath for as long as possible."

Shall We or Shall We Not?

SPLIT ON XMAS-CHANUKAH FETES IN SCHOOLS WIDENS

NEW YORK (NJP)—The debate in many communities throughout the U.S. on the question of Chanukah-Christmas celebrations in the public schools continued this year as a split of some proportions seemed to be developing among the Jewish community relations agencies.

The split was between the Anti-Defamation League of B'nai B'rith which continued to advocate joint celebrations, and the National Community Relations Advisory Council, which holds that such celebrations are a violation of the separation of the church and state.

The ADL's position was stated forcefully last week by Michael Freed, regional ADL director in Denver, who asserted in The Intermountain Jewish News that the celebration "of diverse religious festivals in the public schools . . . is part and parcel of the American way of life."

NO VIOLATION

"It is the school's obligation to reflect this way of life in the classroom and to familiarize children with the 'various customs and practices of religious and ethnic groups found in America.'"

"Telling children about these festivals constitutes no violation of the church and state separation principle," he declared.

"The utilization of such observances, as long as they do not

spill over into religious indoctrination, offer a unique opportunity to demonstrate the cultural pluralism of the U.S."

INCREASE UNDERSTANDING

"These observances," Freed continued, "carefully planned and presented, give Jewish children a sense of belonging, a pride in their background and increases mutual understanding between Christian and Jewish students of each other's religious heritage."

"Conversely," he warned, "experience has taught us that wherever communal leaders, ecclesiastic or secular, have publicly opposed carol singing or Christmas observances in the public schools, this has played havoc with Jewish-Christian relationship."

Meanwhile, he concluded, Jewish children must receive an adequate Jewish education "if they are to enjoy maximum happiness and security and be proud of their glorious religious heritage."

INADEQUATE MACHINERY

Meanwhile in Indianapolis, Rabbi William P. Greenfield voiced unequivocal opposition in his bulletin to religious celebrations of any sort in the schools.

Basing his views on the stand of the NCRAC and the American Jewish Congress, he declared that, "We do not believe, in principle, that any Jewish holiday . . . nor any Christian holiday . . . should be the subject of study and celebration in public schools . . ."

"And even if a violation of principle didn't exist," he said, "we must be mindful, too, that with the elaborate preparation and presentation of Christmas programs in the public schools we do not have adequate machinery or personnel to prepare and present Chanukah . . . on an equal plane, in as elaborate a fashion, and on a comparative grandiose scale . . ."

German Fascist Party Will Admit Jews

HAMBURG (WNS)—The report that General Roemer's neo-fascist Reichs Party was admitting Jews to membership appeared this week in the newspaper "Welt am Abend."

The newspaper reported that the neo-fascist party has hundreds of thousands of members.

It has categorically rejected anti-Semitism and the "Aryan Paragraph" which was of the very essence of the Nazi party, according to the newspaper account.

Only German-born Jews will be admitted to membership, the newspaper reported, since they understand the language and German mentality.

His Speech 'In Error,' Will Be 'More Careful'—B. G.

NEW YORK (NJP)—An admission by Prime Minister David Ben-Gurion that his entire speech in which he charged U.S. Zionism with bankruptcy "may have been in error" and assurances that he would be "more careful" in the future in his remarks was on the record this week.

Rep. Emanuel Celler speaking to a conference of the B'nai Zion here brought word from the head of the Israeli government, according to The New York Times that "the reference to American Zionist leaders had been taken out of context and that the remainder of the speech had tempered that expression."

Celler told the fraternal Zionist organization that he thought that "Mr. Ben-Gurion desires a rapprochement with American Jews and Zionist leaders in particular."

"In my opinion," Celler, who has just returned from Israel reported, "he didn't want to convey any feeling that gave offense. He has a deep feeling of kindness for American Jews and Zionists."



CELLER

Christians at Home Christmas As Jewish Vets Fill Their Jobs

By BEIGEL HOWARD

National Jewish Post Correspondent

HAMDEN, Conn. (NJP)—Twenty Christian workers were enabled to spend Christmas with their families because of a friendly gesture by the Jewish War Veterans Post 204 here.

About 50 members of the post had volunteered to substitute during Christmas for Christians who were scheduled to work.

At 6 p. m. Christmas eve, 18 members of the post reported for work at the Department of Public Works.

They manned shovels to clear away the snow, sanded the ice-coated streets and worked on trucks straight through the night.

Two other members of the post took over telephone answering jobs throughout Christmas day.

For this gesture, the American Broadcasting Company's weekly program, "The Family Circle Hour," presented a scroll of honor to Yale G. Pecker, 29-year-old commander of the post, Drew Pearson, columnist and radio commentator, also praised the post on his broadcast of Dec. 24.

According to Pecker, the substitute labor idea on holidays has been officially endorsed by the state and national organization of the J.W.V.

"This . . . is only the beginning of what we expect to make Post 204's year-round policy," Pecker said.

Shrimp Ban Upheld at Winnipeg Country Club Despite Resignations

By MELVIN FENSON

WINNIPEG (NJP)—Winnipeg feels a little sheepish about its world note. In the general journalistic field, it took a flood to put her on the map; in Jewish community affairs, it took a shrimp.

Shortly before last Rosh Hashonah, when the local Glendale Country Club took its unusual decision to add shrimp and seafood to the banned list of pork products from its cuisine, there was widespread Anglo-Jewish periodical publicity on the subject. The news, to quote Rabbi Milton Aron, one of the instigators of the effort, "circumambulated the world." Tel Aviv's "Davar," Johannesburg's "Jewish

to revoke the ban.

WINCE AT COMMENTS

That is why observant, affirmative Jewish circles in Winnipeg . . . as well as the club's pro-shrimp faction . . . breathed uneasily every time The (Winnipeg) Jewish Post, first to comment on the ban, gleefully reported another editorial comment in a sister paper from the states. The justifiable fear was that Winnipeg's 'kosher' country club would continue to reap editorial laurels for its 'kashrut' at the very moment it was set to disavow the move.

Now, following last Sunday's annual Glendale election meeting, the community breathes easier: the ban was upheld by a very wide margin.

Interesting to relate, every single published comment on the move was commendatory, with the exception of comment by reform Rabbi A. I. Fineberg of Toronto's Holy Blossom Temple who devoted his inaugural "Watchtower" column in the Toronto semi-monthly 'Jewish Standard' to a caricature of non-Orthodox Jews who favor pro-Orthodox moves.

Fineberg's comments drew a retort from Winnipeg's Rabbi Milton Aron, who asserted that the action of the club showed clearly the non-doctrinaire approach to aspects of Jewish tradition and observance which conservative Judaism is now evolving.

COURTESY, NOT KASHRUTH

Defining the Glendale move as evidence of courtesy, not religious principles at work, Aron indicated that it was symbolic that Winnipeg, whose country club banned shrimp (without by any means instituting a Kosher cuisine) is the only Jewish community of 20,000 on the continent that does not possess

a Reform congregation. He told Rabbi Fineberg that his ridicule of kashrut was not generally characteristic of reform leaders.

"... by and large," he said, "their interpreters are permeated with no less tolerance for tradition minded Jews than for example, is manifested by Christians."

Taking issue with Fineberg's implication that there is only room in the Jewish fold for "the Jew who is totally observant or totally non-observant," Aron asserted that "absolutes have a place only in heaven."

POWERFUL JEWISH CONSCIOUSNESS

Winnipeg alone could have produced so remarkable an issue as that over shrimp because of a peculiar combination of a remarkably powerful Jewish consciousness and a singularly irreligious community. Yiddish secular culturalism of the Zhitlovsky stamp boasts many diehards here; Winnipeg youth have at times comprised the complete national executive leadership (in New York) of at least two Zionist Youth groups . . . Habonim and Hechalutz; Winnipeg's I. L. Peretz-Folk school with its current school population of 600 is likely surpassed on this continent only by the Mexico Yiddish Central School! Jewish loyalty and consciousness has never been the monopoly of rabbis and synagogues here.

Under such circumstances, it was natural for the Glendale Country Club to specify at its founding in 1946 that only "members in good standing in the community" could qualify for Glendale membership. The phrase meant adequate giving to the local equivalent of UJA. Just as normal as it was for them, three short months ago, to ban the shrimp.

1 of 3 Cleveland Clubs Mark Chanukah

CLEVELAND, O. (NJP)—Swank Beechmont Country Club here was gayly decorated last Sunday for the first membership-wide party celebrating a Jewish holiday.

This city's two other Jewish country clubs, Oakwood and Hawthorne have still not recognized a Jewish holiday.

At Beechmont, a Chanukah pageant and candle-lighting ceremony featured the program.

Times," London's "Jewish Chronicle," as well as a round dozen or more American papers lauded the move, falsely interpreting it as a pro-Kashrut demonstration.

Locally the move created a violent reaction among club members, causing several immediate resignations from the club executive . . . and threats

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Sprinzak President; Weizmann Improving

JERUSALEM—Yosef Sprinzak, Speaker of the Knesset, will serve as Acting President of Israel until Feb. 7, it was announced here.

His appointment was made when medical reports on President Chaim Weizmann indicated the president, who has been seriously ill for several weeks, would be unable to fulfill his duties for two months. Meanwhile, Dr. Weizmann's physicians said his condition was continuing to improve.

JEWS PLAY TOP ROLES AT RECENT AAU MEET

DAYTON, BEACH, Fla. (NJP)—The extent of the participation of Jewish sports enthusiasts in simon pure athletics was shown by their attendance at the recent convention here of the American Athletic Union of the United States (AAU), leading amateur sports organization.

Heading the delegates were Charles Ornstein and Col. Harry Henshel of New York. Ornstein is a member of the World Olympics Committee representing the U.S., and Col. Henshel is secretary of the American Friends of Israel Athletics.

Other delegates playing an important role in convention activities were: Seymour Lieberman, Houston, Tex., president of the Gulf Association of the A. A. U.; Harold Berliner, San Francisco, president of the Pacific Association; Abe Rosenberg, secretary of the Oregon Association; Ben Harris and Harry Stark, Portland, Ore., who are chairmen of A. A. U. registration committees; Edward Rosenblum, Wash., D. C., chairman of the Union's national leg-

islation committee.

Also David Matlin, Los Angeles, member of the weight lifting committee; Julius Koenigsdorf, Kansas City, chairman of the registration committee of the Missouri Valley Association; Pincus Sober, N. Y., chairman of the national track and field committee.

Other delegates were Harry Berman, Phil Baron, Frank Diamant, Leon Ginsberg, Benny Levine, Abraham Lindenbaum, Robert Morrison and Frank Schwinger.

At the convention, the basketball team of the Mt. Vernon YMHA, which had been suspended from amateur status for playing an unsanctioned basketball game against the N. Y. Knickerbockers, was reinstated.

22 OF 24 REQUESTS TO BUILD REJECTED

WASHINGTON, D. C. (NJP)—Only two of twenty-four requests by synagogues and other Jewish institutions for building materials for the first quarter of 1952 have been approved, the National Production Authority announced this week.

Of 86 requests by Catholic institutions, 60 were denied, while Of a total of 2,052 applications from all sources, only 350 were approved, 92 needed less than the maximum NPA requirements for materials and 1610 were denied.

The high number of denials, the Authority said, is due to shortages of controlled materials

such as structural steel, copper and aluminum, which are needed for the defense program.

The Baron Hirsch Synagogue, Memphis, Tenn. and Temple Israel, Dayton, O., were granted their requests because their structures are more than 20 percent complete.

Applications denied for the first quarter of 1952, the NPA revealed, may be renewed for subsequent quarters.

Jewish institutions whose requests were denied are: Congregation Beth El, Springfield, Mass.; Jewish Center, Cranston, R. I.; Jewish Community Center, Bayonne, N. J.; Jewish Center of Kings Highway, Brooklyn, N. Y.; Madison Jewish Center, Brooklyn, N. Y.; Queens Jewish Center and Talmud Torah, Forest Hills, N. Y.; YM and YWHA of the Bronx, N.Y.; Westchester Jewish Center, Mamaroneck, N.Y.; Hebrew Children's Home, Bronx, N. Y.; Congregation Beth Shalom, Wilmington, Del.; Jewish Community Center, Hazleton, Pa.; Washington Hebrew Congregation, Washington, D.C.; South Shore Temple, Chicago; Congregation Sons of Jacob, Waterloo, Iowa; Congregation Gemiluth Chasodim, New Orleans, La.; Temple Emeth, Ardmore, Okla.; B'nai B'rith Hillel Foundation, Norman, Okla.; Beth Joseph Congregation, Denver, Col.; First Hebrew Congregation, Oakland, Cal.; Congregation Beth Shalom, San Francisco, Cal.; Hollywood Temple Beth-El, L. A., Cal.; Congregation Ahavel Shalom, Portland, Ore.

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Expedition To W. Indies To Seek Jewish Origins

NEW YORK — The Lessing Rosenwald Foundation is financing an expedition to the West Indies, to study the areas where the first Jewish communities in the Western Hemisphere were established.

The expedition will be conducted this summer by Dr. Jacob R. MARCUS, professor of Jewish history at the Hebrew Union College-Jewish Institute of Religion and director of the American Jewish Archives. He will be accompanied by Rabbi Theodore S. Levy, Philadelphia.

Marcus will seek copies of manuscript material, tombstone inscriptions and other data throwing light on the lives of the communities from which early Jewish colonial settlers in the U.S. came.



Halley's Marriage Creates Stir In N. Y.

NEW YORK (NJP) — The marriage of Rudolph Halley, president of the N. Y. City Council, in a civil ceremony to a woman presumed not to be Jewish, came as a shock to the Orthodox community here.

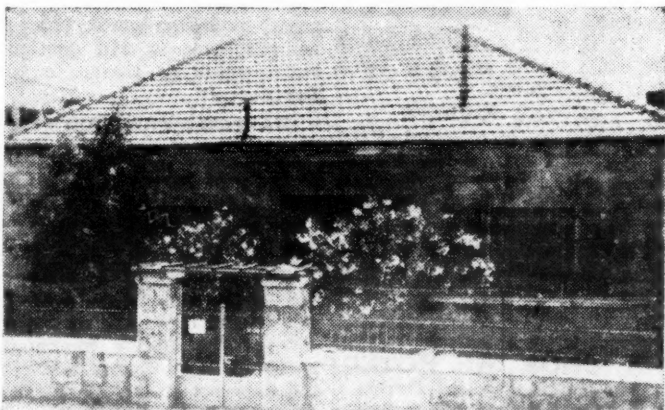
Halley is a member of the West Side Institutional Synagogue, where Rabbi Herbert S. Goldstein, noted Orthodox leader, is spiritual leader. Announcement of his affiliation was made just before the recent high holidays, but a spokesman for the institution told The Post he had been a member for about a year.

Whether his fellow members at the Institutional Synagogue were disturbed over his apparent disregard of his responsibilities as a member of an Orthodox congregation could not be learned.

Rabbi Goldstein refused to answer reporters' queries whether the Synagogue would suspend Halley's membership. The couple are on a honeymoon trip to the West Coast.

Reached by telephone in Kingston, Penna., the bride's father, Mr. Mazanowski, refused to disclose his religious affiliation.

New Hillel House at Hebrew U.



The Swiss consular in Jerusalem, purchased last week as the new quarters for the B'nai Brith Hillel Foundation at the Hebrew University. The Foundation here, established last year, is under direction of Rabbi Maurice Pekarsky, director-on-leave of the Foundation at the University of Chicago.

Floods Cancel Israel's Chanukah Torch Run

MODIIN, Israel — The traditional Chanukah marathon run of torch-bearers from this historical village to Jerusalem, had to be cancelled this year because of the floods.

The torch was lit, however, and brought to Mt. Zion, in Jerusalem, where a menorah was lit near King David's tomb.

Modiin was the home of the Hasmonean family, including Judah the Maccabee, and the starting point of the revolt they led, whose victorious conclusion is marked by Chanukah.

Since the resettlement of Israel in modern times, Chanukah has been celebrated by lighting the festival torch here, which is then carried to Jerusalem and Rehovot.

New Oil Corporation In Israel Begins Activities

TEL AVIV — The Israel Fuel Corporation has purchased its first consignment of 120,000 tons of crude oil from Venezuela.

The fuel will be refined at Haifa for the Israeli market.

The new corporation, sponsored by the government in order to centralize the country's oil activities, was founded by agreement with international oil corporations active in Israel.

According to the agreement with the oil companies, Israel will take over refining and distribution of part of the local oil products.

The Corporation plans to lay a pipeline from Haifa to Tel Aviv to reduce heavy transportation expenses in distributing oil by trucks and rail.

Eleven Day Rains In Israel End

TEL AVIV — The eleven day rainfall which took seven lives and caused over a million dollars' damage, ended last week.

Floods caused by the rainfall were subsiding and the country was "now entering a period of generally fair weather," according to Israeli weather authorities.

You Choose The Dateline

Five Cities Share Synagogue, Sunday School, Cemetery

CALAIS, Maine (NJP) — The dateline on this story is not quite complete, for the story deals with the life of a Jewish community comprising the Jews of five cities, of which Calais is but one.

Calais is located on the St. Croix River. On the opposite bank of the river lies St. Stephen, New Brunswick, Canada. These two cities, according to The Bulletin of the Canadian Jewish Congress, were called St. Calaisphen by The Saturday Evening Post of August, 1946.

The Jews of these two cities provide as unique an example of international cooperation as any. The community's synagogue is in Calais. On Sundays, however, Calais children

cross over into Canada to attend Sunday School in St. Stephen.

Though St. Stephen's Jews may be born and live in Canada, The Bulletin writes, their final resting place will probably be in the U.S., for they are members of the Tifereth Israel Cemetery Association of Bangor, Maine.

All told, this multiple community, whose history can be traced back no earlier than the early part of this century, numbers twenty-three Jewish families: seven in St. Stephen, nine in Calais, five in Eastport, Maine, which is twenty-eight miles away, and two in Lubec, Maine, forty miles away, for a total of sixty-five people.

YOUR NAME

Conducted By
N. PEARLROTH

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Berman

Dear Mr. Pearlroth:

You will note that my name is Berman spelled with an "e." In a recent issue of The Post you gave the derivation of this name and failed to include its various spellings. I am advised that my forebears came from Kiev Gebernia in Ukraina and that some four generations back one part of the family spelled the name Burman. Have you any information indicating whether or not this name is any different from Berman?

N. HORACE BERMAN

Upper Darby, Pa.

BURMAN differs from Berman in that it is of geographical origin, being derived from the name of the town of Buren, Westphalia, Germany. It is of course possible that your ancestors migrated from Buren to the Ukraina and took the name in 1804 to commemorate their origin. I think, however, that in your case it is merely another way of spelling Berman—chosen because of its aristocratic sound. There was a very distinguished non-Jewish Burman family in the Russia of the 18th century from which many high Government officials were recruited and it was probably as a compliment to them that your ancestors adopted this particular spelling when the law obliged them to pick a permanent family name.

Fern

Dear Mr. Pearlroth:

I should like to know the derivation of my name "Fern." My family comes from Drohobycz, Galicia, Poland (now Russia), erudite and obsolete.

Negroes Feted on HUC Visit



Dr. Nelson Glueck, president of the Hebrew Union College-Jewish Institute of Religion, Reform seminary, welcomes Dean Rembert E. Stokes and students from Payne Theological Seminary of Wilberforce University, Wilberforce, O., to the campus of the Cincinnati school. The Christian seminarians toured the campus this month, visiting classes, lunching with rabbinic students in the dormitory and inspecting the library, museum and research center, American Jewish Archives. Standing, left to right, Dean Stokes and Dr. Glueck.

Belgian Consul in Israel To Become Jew-Report

JERUSALEM (WNS) — Jean Lefevre, Belgian Consul here,

Family tradition has it that the name was never changed or Anglicized, being spelled in Europe the same as it is now.

WILLIAM FERN

Chicago, Ill.

FERN is a slightly garbled form of the German "Firn" meaning both "old" and "crafty." The name corresponds to the impression your ancestor made upon the official commission charged with bestowing family names upon Galician Jews in 1787. Some of the officials constituting this commission were Germans from the most distant parts of the Reich. Some of the names they selected were either in their own local vernacular or unusually Galicia, Poland (now Russia), erudite and obsolete.

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American Settlers In Israel Find Lack Of Religious Feeling

By FRANK LOWENBERG

National Jewish Post Correspondent

JERUSALEM (NJP)—Americans who rarely had seen the inside of a synagogue in the States, and have come here to settle in the non-religious kibbutzim, are found among the strongest critics of the lack of religious expression here.

Though they were usually quite far from organized religion in America, they had some feeling for religious values, which they find completely missing in their new home.

Their complaints about the almost complete absence of religious observance in many quarters, are more frequent than those of Orthodox settlers.

A chutz from Detroit, for example, who did not go to synagogue more than twice a year, described to me the emptiness he experienced by the complete lack of religion on his kibbutz. A young woman from New York was beside herself when her kibbutz voted to work half a day on Yom Kippur. Though she herself had never fasted on that day, she could not understand the sabra mentality that displayed no feeling for the holiest day on the Jewish calendar.

Americans living in the towns and cities are faced by a similar, though not as severe a problem. Those who are very Orthodox or completely unreligious know what to do. But those who would like to go to a synagogue once in a while find it almost impossible to locate a place of worship where they can feel at home.

The government's policy of importing only kosher meat has little meaning to the American tourist, but is seriously questioned by many American settlers. While in principle most Americans have no objection to abstaining from ham and pork chops, they point out that at the present time the State can ill afford to spend additional foreign exchange to import the more expensive kosher meat for those sections of the population that would just as readily eat non-kosher meat.

Parents of infants and young babies are very upset by the fact that they cannot buy prepared American baby foods that contain meat because of the general prohibition against the import of the non-kosher meats. They ask why their children should be deprived of essential meat, even though they are willing to buy these at the Scrip (dollar) stores.

Even though only kosher meat is imported at the present time, the Orthodox visitor to Israel is faced with a problem that he is well acquainted with from the States—to find a really kosher restaurant. Although in the larger cities any number of restaurants can be found that advertise as "kosher" not all will meet the approval of observant patrons.

A Tel Aviv rabbi told this reporter that even restaurants displaying an approval by the local Chief Rabbi could not always be relied upon. An official of the Government Tourist Department told me that his department could take no responsibility for the kashruth of those restaurants listed as "kosher" in the official tourist guides. In smaller towns the problem is much simpler since there usually aren't any kosher restaurants. In the famous seaside resort of Nahariya, for instance, this reporter could not locate a single kosher restaurant (though there are several kosher boarding houses and hotels there).

The complete standstill of inter-urban transportation on the Sabbath is felt bitterly by many non-observant workers, since Saturday is their only free day (the six-day week is universal in Israel) and they cannot visit their friends and relatives in other parts of the country unless they take a taxi.

The same government which prohibits inter-urban bus service on the Sabbath, they complain, also permits taxis to charge higher rates on that day than they are permitted to charge the rest of the week. It is commonly known, for instance, that some taxi drivers work only on the Sabbath, earning enough money on that day to live comfortably during the rest of the week.

Ultra-Orthodox Jews are also angered by the government's inconsistent handling of this matter, but they feel that all vehicular traffic should be stopped on the Sabbath. Some smaller Orthodox towns, like Kiryat Shmuel near Haifa, actually have a barrier at the town's entrance which, when lowered Friday at sunset, cuts off all traffic through the town.

American tourists who have only a limited time to spend in Israel feel inconvenienced by the absence of busses, but generally do not complain since they usually understand the religious motivation behind this move.

The religious question in Israel is not of Orthodox or Reform Judaism, but rather of East and

West. For not only is Reform Judaism practically outlawed, but neo-Orthodoxy as it is practiced in the United States is almost unheard of.

To understand the problem of religion here, it must be realized that aside from the twenty-one settlements of the Hapoel Hamizrachi and the three settlements of the Poalei Agudath Israel, religious Jews played no appreciable role in the rebuilding or resettlement of the Holy Land. (Religious units of the Haganah made a heroic contribution to the defense of the country during the Israel War of Independence, but this fact is not too well known in Israel outside of religious circles).

Settling primarily in the larger towns and villages, Orthodox Jews tried to continue the way of life they brought with them from their countries of origin. On Sabbath in Jerusalem one can see this very day old and young Jews dressed in the holiday gowns of their former homes—the many-colored coats of the Bokharians, the "shtreimel" (fur cap) of the Eastern European, the white gowns of the Yemenites, etc.

Meanwhile, large areas of Israel were settled and cultivated by Jews who knew or cared little about religious ceremonies. In the settlements and towns an entire generation has now grown up that has never attended a synagogue service, that does not know what a tallith is, and that has no understanding or feeling for institutional religion.

Though a very large proportion of the local population is not observant, the complexity of Israel politics has given the small Orthodox minority a powerful voice in the government. Because of the insistence of the Religious Bloc in the government, marriage and divorce have remained in the hands of the ultra-Orthodox Rabbinical Courts, busses do not run on the Sabbath (except in Haifa, where they used to run before the State was established), and dietary laws are observed in all public institutions, including the army.

The status quo in matters of religion, which forms the crux of the present government coalition between the Israel Labor Party (Mapai) and the combined parties of the Religious Bloc, is satisfactory to really no one, including American settlers and tourists.

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LIMHADRI

Amateur Film Producer Wins Seventh Laurel

NEWTON, Mass. (NJP)—A movie film of Venice shot by Oscar H. Horovitz of this city has been selected by the official magazine of the Amateur Cinema League as one of the ten best amateur films of 1951.

Since 1943, Mr. Horovitz has placed in the "Ten Best" ratings three times and has won three honorable mentions.

His sound picture, "Passport to Life," dealing with Youth Aliyah in Israel, is being shown by Hadassah throughout the United States.

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SILVER SAYS JUDAISM REASON FOR SURVIVAL

By MORTON L. MARGOLIN

National Jewish Post Correspondent

DENVER, Col. (NJP)—Declaring the Jews' raison d'être to be the contribution they can make in the sphere of religion, Rabbi Abba Hillel Silver declared here last week that "If the Jewish religion dies out the Jew as such will disappear in America."

In Denver to open the winter forum series of the Beth Hamedrosh Hagadol synagogue, the Reform leader and former president of the Zionist Organization of America said

"There is no reason for the Jews to form a separate secular cultural group."

But there is a contribution to be made in the sphere of religion," he declared.

JEWISH SOURCES

Turning to the question of the role of the Jew in the general community, he said the Jew must make his contribution to his own people in terms of the sources of Jewish thought. The contribution to the general

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community would be in terms of letters, arts and sciences, he said.

He predicted that the American Jewish community is going to be the most important Jewish group in the world for some time to come.

"In this country, the Jew is enjoying the greatest degree of freedom he has ever enjoyed anywhere in the world. There is no guarantee it will continue, but there is no reason to predict doom."

DIASPORA CONTRIBUTES

Rabbi Silver added that the majority of Jews will always remain outside Israel, and that a positive Jewish life in America will help Israel.

"I'm optimistic of the future of the Jewish community in America and I'm optimistic of the future of the Jewish community in Israel. One doesn't thrive at the expense of the other. They go forward side by side."

But, he said, "culturally and spiritually the diaspora will contribute to Israel for many years before the contribution begins to flow the other way."

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Israel's System Antiquated

Torah Law Too Abstract Says Israel Official

WASHINGTON, D. C.—Israel's system of law was described as antiquated and hardly meriting the description of a system by Haim J. Zadok, deputy Attorney General of Israel.

Here for a special meeting with members of the U.S. Supreme Court and other top government officials, Zadok took a dim view of the adaptability of Torah law too at the press conference.

"The legal system evolved by the Jewish people in antiquity has in the course of centuries of exile and homelessness developed along lines of abstract speculation divorced as it was from the

Challenge Legality Of Religious Courts

TEL AVIV—The attorney general of Israel has been asked for an advisory opinion on the legal status of Israel's Rabbinical Courts.

His opinion was asked last week by a district court judge here, on a case involving enforcement of a Rabbinical Court decision.

A divorcee had asked the judge to enforce payment of alimony awarded her by a Rabbinical Court.

Her former husband's lawyer argued that the alimony payment could not be enforced, since the Rabbinical Court was illegal.

He said the Court was appointed by the Ministry of Religious Affairs, which had no power to set up such courts.

Power of Courts Debated

BOSTON (WNS)—The population of Israel is not agreed on the future status of the country's religious courts, Zadok said in a speech here last week.

He said that while the Orthodox groups would like to see the jurisdiction of the religious courts in personal matters such as marriage and divorce extended, "the non-Orthodox section of the population is in favor of its restriction or abolition."

day-to-day experience of conflicts of human endeavor," he asserted.

As for Israel's general law of the land, Zadok asserted that it "is far from satisfactory."

WHY IT IS SO

He said that for the sake of continuity and stability, Israel took over "in its entirety the body of law which was in force under the British mandatory administration."

"This body of law," he maintained, "lags behind the requirements of present-day Israel and hardly merits the description of a system of law. He said it contained elements of archaic Moslem Religious law, out-of-date French law, statutory law based on English precedent and English

common law and equity in their unmodified and uncodified form.

Zadok explained that because of the exigencies of the past three years, not much advance had been made in the direction of systematizing the law, but that such codification "in consonance with the needs and aspirations of a rapidly developing democratic community, would be undertaken soon."

DIFFER ON CONSTITUTION

Zadok also told of the differences of opinion in Israel legal circles over adopting a constitution now or waiting until the nations political institutions had been more developed.

PAPER REJECTS ADS COMPETING WITH UJA

NEWARK, N. J.—The Jewish News here, which is published by the Jewish Community Council of Essex County, will not print advertisements from agencies who conduct fund-raising activities conflicting with the United Jewish Appeal campaign, it was stated here this week.

Maurice Pekarsky, executive director of the council made the assertion in reply to a complaint from Ytzhak Rabinowitz, who charged The Jewish News with rejecting an advertisement last winter.

NOT APPROVED

Pekarsky told the general assembly of the council that the advertisement in question was in behalf of a fund-raising campaign which had failed to win the approval of the committee on controls and authorization of campaigns of the Jewish Agency for Palestine.

The general assembly also was told that the paper, which is celebrating its fifth anniversary

this week, had grown in circulation from 16,000 to 22,000 and that advertising lineage had increased in the five years from 194,592 in 1947 to over 350,000 for 1951.

INCREASE RATES

It was also disclosed that the 50 cent deduction from each contribution to the local drive for a subscription to The Jewish News, was being increased to \$1.00. Another change will be to charge agencies for the advertising space used instead of receiving a lump grant of \$15,000 from the Council to cover this item.

Cerebral Palsy Victim Admitted To Bar

PHILADELPHIA — Joseph Leon Cohen is believed to be the first cerebral palsy case to have been admitted to legal practice in the U.S., when he was admitted to the Pennsylvania Bar Association last week, The Philadelphia Jewish Times reported.

Cohen, who could not write because of his affliction, had to dictate his bar examination last August. He was among the 50 per cent who passed.

A graduate of Yale Law School, he had studied for a master's degree in economics at Columbia U.

Will Open Monday Night Instead

Friday Night Closing Campaign In Albuquerque Successful

ALBUQUERQUE, N. M. (NJP)—As of tonight, stores here will be closed Friday nights and open Monday nights, instead, for late shopping.

The successful campaign for Friday night closing was the combined effort of the city's two rabbis and the Ministerial Alliance.

About eight months ago, the leading chain stores, Penney, Sears-Roebuck and Montgomery Ward, decided to remain open late Friday nights. They said that Albuquerque, with a 110,000 population, has a large government payroll. Since Friday was payday, they argued, stores should re-

main open late.

TOLD OPENING OPTIONAL

At that time, Rabbi Eugene Gruenberger, Orthodox, and Rabbi David Shor, Reform, asked the Retail Merchants' Association to reconsider the Friday-night-opening policy.

The association informed the rabbis that it was entirely up to individual merchants whether or not to remain open.

Jewish merchants who were approached said they preferred to remain closed Friday nights. They said if the large stores remained open, however, they would have to follow suit.

THREATEN TO RESIGN

Some Jewish merchants brought up the issue before the Association. They threatened to resign if that body "disregarded the feelings of a large number of their membership."

Meanwhile, the rabbis solicited the aid of the Ministerial Alliance, which then passed a resolution supporting the move for Friday night closing.

Several weeks ago, the Retail Merchants' Association, over the objections of the chain stores, voted to change late-shopping night from Friday to Monday.

and "we will help them if we do not demonstrate our confidence."

Rabbi Joshua Epstein said the 78 employees who voted against the C.I.O. union in the referendum Dec. 6 could not all have been Communists and must have had another issue with the Council. He asked if they had lost confidence in Council leadership, suggesting that a neutral group be appointed to mediate, which might be able to reach the employees more easily.

Brandeis Hoopsters Win Third Straight

WALTHAM, Mass. (NJP) — Brandeis University's basketball team won its third consecutive victory Saturday night, defeating St. Michael's College 67-62.

Bill Winograd and Chet Zager led the Judges' attack scoring 15 points each.

Bob Morgan, Brandeis freshman, sparked the Judges' defense, holding St. Michael's Jim Farley to less than ten points for the first time this season.

Coach Harvey Stein is hopeful of repeating this upset tomorrow night, when the Judges face the heavily favored Wayne University team.

NEWARK STRIKE ENDS, TO VOTE ON NEW UNION

BULLETIN

NEWARK, N. J. (NJP)—The strike against the Jewish Community Council of Essex County and affiliated agencies ended Friday, Dec. 28, with the formation of the Independent Social Service Workers' Union.

Strikers of Local 11, DPOWA, which has been characterized as Red-dominated, signed an agreement to cease all picketing and demonstrations.

An election is to be held today (Jan. 4) to determine which union shall represent employees in each of the Jewish agencies which previously had contracts with Local 11.

NEWARK, N. J. (NJP)—The striking social service employees' union here, which has been characterized as Communist-dominated, came within four votes of winning an important victory against the board of governors of the Jewish Community Council of Essex County in its dispute with that body.

A motion to table a vote of confidence in the board for its handling of the three month old labor dispute, was defeated by the close tally of 45-49, according to The Jewish News.

The vote took place during the sixth annual meeting last week of the General Assembly of the Council.

The motion for a vote of confidence subsequently was withdrawn by the maker, Abraham Mayer, after a number of delegates said they felt its passage would be inconclusive. They also pointed out that only about 100 of some 500 members of the General Assembly were present at the meeting.

(The dispute began last Oct. when the Council and its beneficiary agencies advised their employees that they would cease recognition of local 11 of the union as bargaining agent for their employees upon expiration of the current agreement Dec. 31.

Alleging the union was Communist dominated, the Council then said it would recognize, however, any bona fide union selected by a majority of the employees, provided it had no Communist reputation. NJP, Nov. 2, 1951).

When Local 11, which is affiliated with the Distributive, Processing and Office Workers of America, District 65, went on strike, the Council and its agencies were staffed by employees who are members of the C.I.O. Local 1681, Government and Civic Employees Union. In a referendum held among the employees by the Honest Ballot Association to verify a claim of the C.I.O. union that it, not local 11, represent a majority of the employees, 139 out of 145 employees voted for the C.I.O. union and 78 against.

MAJORITY NOT COMMUNISTS

Alan V. Lowenstein, president of the council, declared at last week's meeting that the decision not to renew the contract with Local 11 was approved by a voting ratio of four to one by the Council board.

He said that while the Council leadership had confidence in the "substantial majority" of employees who were not Com-

munist, the leadership of the union "clearly supports" communist policies and has aided the Communist Party.

"We are not interested in hurting the union or any individuals, but solely in disassociating our agencies from a communist-led union," Lowenstein explained. He pointed out that numerous other agencies had terminated their relations with DPOWA and District 65, of which Local 11 is an affiliate.

COUNCIL ACTION MISTAKE

Mrs. Leo Litzky declared the Council's action in severing relations with the union had been a mistake.

Employees should have been given a chance to disaffiliate themselves from District 65, she said, adding that free choice by employees of a union was a necessity not a luxury.

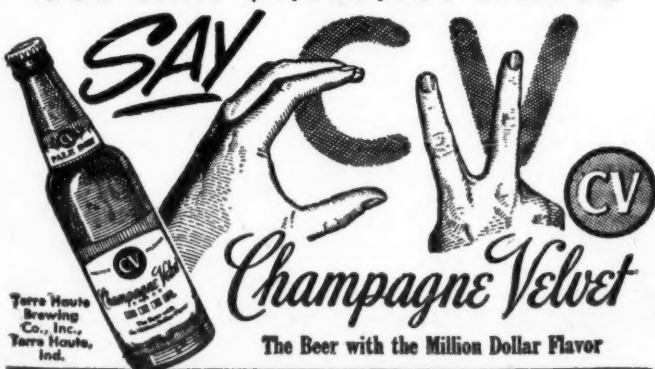
She supported a suggestion that an impartial mediation committee be appointed to bring about an early settlement and restore social services.

Harold Chapin asserted that Council leaders had "incontrovertible evidence" of Communist party activities of a "small core" of union members.

COMMUNISTS DIVIDE

He expressed his confidence in the board, saying it was the "greatest hope" of the Communists to divide the community

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'Black Jews' Of Ethiopia Soon Will Be Admitted To Israel, Report

NEW YORK (NJP)—Falasha Jews of Ethiopia probably soon will be admitted to Israel, it was revealed by Dr. Henry Shoskes, special overseas representative of the Hebrew Immigrant Aid Society here.

Dr. Shoskes, who recently visited South Africa, Ethiopia and Israel, said Zalman Shazar, Israel minister of education, told him that some Falashas will be allowed to enter the country, though they first will have to pass physical examinations.

Early in 1950, it had been reported that an Israeli delegation had visited the Falashas, and returned with a recommendation they be barred from entry to Israel because of a widespread infection with a communicable disease.

Professor Emmanuel Taamrat, cultural counselor to the Ethiopian Legation in Paris and leader of the Falashan community, denied the report (NJP, March 31, 1950), asserting that no representatives, whether from the Jewish Agency or from Israel, had visited Ethiopia.

Prof. Taamrat charged that the Jewish Agency had done nothing to help the black Jews of Ethiopia to get to Israel, and that they were apparently

regarded as separate from the rest of Jewry and not welcome in Israel.

According to Dr. Shoskes, the Falashan Jews "have received a message that the Messiah has arrived, and are ready to emigrate from that distant and mysterious land which is ruled by 'The Lion of Judah'." (Haile Selassie, Christian emperor of Ethiopia, designates himself thus, claiming to be a descendant of King Solomon and the Queen of Sheba).

"There is some variance regarding the origin of these so-called black Jews," Dr. Shoskes said. "Some authorities feel they are descendants of a regiment of soldiers given by King Solomon to the Queen of Sheba on her return to Ethiopia." (The queen's visit to the court of Solomon is described in the first book of Kings, chapter 10).

"Another source," Dr. Shoskes continued, "ascribes them to the remnants of the Ten Lost Tribes which were expelled from ancient Israel, and have left no proved historical trace of their ultimate fate."

Falashas regard themselves as true descendants of Abraham, Isaac and Jacob.

"They claim their physical characteristics are no criteria of their origin," Dr. Shoskes reported.

"As German Jews acquired nordic features, Spanish Jews acquired castilian features and Yemenite Jews Arabic features, so the Ethiopian Jews have acquired during the past twenty-five centuries the appearance of the native Ethiopians."

He asserted that regardless of their appearance, they regard themselves as Jews, and hold to the traditional Jewish beliefs. They draw their system of religious observances from the Torah, of which they have a copy inscribed in the old Abyssinian tongue, Geez.

Dr. Shoskes estimated the Falashan population at 18,000 while Dr. Taamrat last year said there were about 10,000. According to a recent Jewish Agency report, there are today 50-60,000 Falashas, as compared with about 300,000 less than 200 years ago.

The community was first discovered in 1904, by Dr. Yaacov Faitlovich, an ethnographer, who also founded the first Hebrew school for Falashas in Addis Ababa in 1923.

According to the Jewish Agency report, Dr. Alexander Rosenfeld, of the World Hebrew Union, was scheduled to leave for Ethiopia to reestablish the Hebrew school, which was closed in 1937 during the Italian occupation of the country.

JEWS STILL BARRED BY MEDICAL SCHOOLS

By HARRY HOFFMAN
National Jewish Post Correspondent

PHILADELPHIA, Pa. (NJP)—The "numerus clausus," limiting the number of Jews admitted to medical schools, is still operating, a recent survey here indicated.

This was revealed by Wilfred Lorry, attorney and civic leader, in a talk before the Greater West Philadelphia Community Relations Committee.

Lorry, who served ten years among 81 pre-medical seniors at the F. B. I., discussed a survey made by the Committee on Discrimination in Education, of the students surveyed, 55 were Jewish, 15 the Phil. Fellowship Commission Protestant and 11 Catholic. All

were asked to give detailed data regarding the schools to which they had applied for admission, their grades and backgrounds. Then it was ascertained which medical schools had accepted or rejected them.

For purposes of the survey, the students were divided into grade categories, A, B plus, B and C.

FEW JEWS ADMITTED

The survey revealed that the Jewish students applied to an average of 4 schools, while the non-Jewish average was 3.9. None of the students in the C category were accepted by any school. In the B category, the two Protestant students were accepted by the schools of their first choice, the two Catholics and only 3 of the 11 Jews were accepted at all—two of them, sons of doctors, by their fathers' alma maters.

In the B plus category, the five Protestants and three Catholics were accepted by the schools of their first choice, while only five of the eleven Jews were admitted to any school.

In the A category, the three Protestants were accepted by the schools of their first choice. Of the 22 Jewish students in this category, only 11 were admitted to the schools of their first choice, nine were accepted by some school and two were completely rejected. There were no Catholic A students in the survey.

CATHOLICS TOO

The figures, Lorry said, speak for themselves in pointing up the plight of the minority groups—Jews and Catholics.

He cautioned, however, that the results of this survey, the first one conducted, and on a limited scale, should not be taken as conclusive. But he said plans have been made to continue the study annually, and perhaps enlarge its scope nationally to include several of the nation's largest cities.

REPORT FROM HOLLYWOOD

NEW HOLLYWOOD FILM TAKES 'HONEST' LOOK AT NAZI EVILS

By SHIMON WINCEBERG

GERTRUDE STEIN once wrote about the Germans, "do not say it had to do with their leaders, they are a people whose fate it is to always chose a man whom they force to lead them in a direction in which they do not want to go."

Perhaps the best answer Hollywood could have provided to the rather thoughtless beatification of Field Marshall Erwin Rommel now making the rounds, is "Decision Before Dawn," a film likewise produced by 20th Century-Fox, and likewise with a German soldier for its hero.

Aside from being one of the best films in years on purely cinematic grounds, "Decision Before Dawn" gives us a fascinating look into a punch-drunk Third Reich, and the fiber of its soldiers and civilians. As such, it may annoy those who feel, with some of the G.I.'s in the film, that a Kraut is a Kraut, an attitude which certainly has more merit than the currently more popular one of asking us to forget the unforgivable.

To close one's eyes to the existence of "decent" Germans, however, perhaps out of petulance that these are so hopelessly in the minority, will neither contribute to the punishment of the guilty, nor to Germany's eventual fitness for reacceptance into human society.

D.B.D. is an honest and unflinching look at the evils of nazism; not so much nazism the aggressor and mass-murderer, but nazism as Germany's own worst enemy. Both from a moral and propaganda point of view, this surely appears to be the soundest approach to that energetic and largely unregenerate European buffer-state today.

The film, said to be substantially based upon true incidents, tells of a young German P.W., who has become convinced that the best thing he can do as a German who loves his country, is to help bring about its military downfall. In connection with which, the film expresses a number of pointed views on the subject of treason, and the individual's responsibility towards his state on the one hand, and his people, on the other.

Screenplay by Peter Viertel, direction by Anatole Litvak, and Frank Planer's photography are all of top quality. In the acting department, Oskar Werner as "Happy," the hero, Hildegard Neff as a social war-casualty, Wilfried Seyfert as a sybaritic S.S. man, and Hans Christian Blech, as an opportunistic P.W., whose face and mannerisms almost made me feel as if I were back in Berlin, leave the masculine comeliness of Hollywood's Gary Merrill and Richard Basehart looking a bit pale in comparison.

★ ★ ★

WARNER BROS. announces the signing of Ted Sherdeman to write the screenplay for "The Story of Eddie Cantor," from a story by Sidney Skolsky.

★ ★ ★

LIFE magazine's most recent little knifing job on Israel (this time courtesy of Evelyn Waugh) is so much easier to take now that these articles no longer appear cheek to cheek with one of those big hopeful Bonds for Israel ads.

★ ★ ★

DON'T know where us galut-nicks get the nerve to criticize a film like "Samson and Delilah," when Israel's own picture-weekly, "D'var Hashavua" just ran a two-page layout on it a little while ago, calling it "a great (godol) Biblical (T'nachi) film," and reporting that it has been received with fervor (hitlahavut) by Jews all over the world, in fact with even greater enthusiasm than "Sword in the Desert."

In addition to telling its readers that Mr. DeMille (the son of a Protestant minister) is a Jew, the article closes with the fond assertion that in bringing the stories of the T'nach to the screen, it was Hollywood which bared "Jewish might before millions of spectators all over the world."

I'm sure the Haganah will be very happy to hear this.

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WOMEN'S VIEWPOINT

DISAGREES CHRISTMAS CELEBRATIONS IN PUBLIC SCHOOLS NOT ALARMING

By HELEN COHEN

I MUST take my stand against those who see nothing to be alarmed about in the Christmas projects which America's public schools launch each winter immediately following Thanksgiving vacation and which see no let-up until the "Christmas holiday."

In The Post of Dec. 28, Rabbi Abraham J. Mesch, Birmingham, Ala., was quoted as saying, "Show me one Jewish child who has been converted to Christianity because of this."

Is there any doubt, Rabbi Mesch, that the uniform lack of Jewish content in the home-life of the present generation can be traced back in large part to an education built around the Christian festivals of Easter, Valentine's Day, Halloween and Christmas?

If this isn't a victory for Christianity it certainly is a setback for Judaism.



HELEN COHEN

INCIDENTALLY, what can be the result of an education on the Jewish child—to be taught one thing in schools (which also stress truthfulness and respect for facts) and then go home to hear that "we don't believe in it"? Though in the long run I should imagine it is even worse for the Christian child to have to face disillusionment on "Santa Claus," besides those liberals who reject Christ's immortality.

On this dual set of teachings presented to Jewish children, a list of spelling words brought home by our ten-year-old son should shed some light.

He explained that the following were not on their regular word lists but had been figured out by the teacher:

wise men	heaven
savior	manger
Jesus	star
Bethlehem	Christmas
angels	reindeer
mistletoe	sleigh

WE WERE able to record a victory of a sort in our home this year. Our three older children suggested that I write a note asking that they be excused from taking part in the Christmas program—in which the entire school participates each year.

Our six-year-old beginner, new to the game ("Mother, you should come and see the most wonderful tree at school"), declined to step out of her part in the first grade chorus and we didn't press the point.

In this connection, we note that we were informed by our oldest daughter that two of the children who ride the Hebrew school bus with her, but who attend another public school at which the enrollment is approximately 40 percent Jewish, were respectively Jesus and Virgin Mary in the play this year.

NO, I don't think we should minimize the effect on our children of the Christian coloration on their education.

I don't think either that we should approach the problem with a belligerent stance. Our Christian neighbors and educators, on the whole, primarily need to be educated to the fact that what goes on in the public schools is an infringement of the freedom of religion of Jewish American pupils, a fact of which many of them actually are unaware.

As for whether it is or is not wise meanwhile to try to explain or present "Chanuka" to them, that is another problem.

WELFARE BOARD HIT ON SABBATH VIOLATION

ROCK ISLAND, ILL. (NJP)—The National Jewish Welfare Board was sharply rebuked again this week by Rabbi Oscar Fleishaker, executive director of the Tri-Cities Jewish Center, for its "Sabbath-violation" program.

Referring to the JWB's Oct. 1951 issue of "Program Aids," Rabbi Fleishaker declared the booklet contains a section on "Family Week-End Camping" in which "the NJWB suggests . . . a program of desecration of the Sabbath that would be difficult to equal anywhere."

SABBATH CAMPING

The camping program was one conducted by the Bay Cities, California, Jewish Community Center. Rabbi Fleishaker took special exception to such items listed as traveling to reach the picnic grounds at noon Saturday; registration of the campers, apparently involving writing; horseback riding; cooking food and similar activities.

"I had believed it was the individual center that was responsible for such thoughtlessness," he said, "but here are simple directives for programs from the national JWB with explicit instructions on how the Sabbath might best be ignored and disgraced."

The Jewish Welfare Board, among its other activities, serves as a national coordinating

be notoriously poor in a manner that is disgraceful," he charged.

(Early in 1950, Rabbi Fleishaker had accused the JWB of hypocrisy, in connection with a weekend conference in Chicago of the National Association of Jewish Center Workers which he charged would violate the Sabbath. The conference program, he said, contained "no mention of a service and not a word of Sabbath observance, not even an Oneg Shabbat.")

At the same time, he charged, the JWB and the Association have issued "many pieces of printed matter about their pious attempts to cultivate Jewish content in Jewish Center programs."

Frank L. Weil, chairman of the JWB, replied that the Association was an organization of individual professionals which was entirely "separate and distinct" from the JWB.

Weil said the JWB had a long established policy, according to which "it conducts no activities on the Sabbath except those which are completely in consonance with the observance of the Sabbath" N.J.P., Jan. 20, Feb. 10, Feb. 17, March 10, March 31, 1950).

"Isn't it time," Rabbi Fleishaker asked this week, "that it was recognized how vitally important the program content must be and that such program should at least be in respect of Jewish sensibilities if not for a positive program?"

"The Jewish Center is now a vital institution in the American Jewish community" and "many synagogues and temples are conducting free time Center activities."

'SOURCE OF IRRITATION'

"Isn't it time," he continued, "all our religious groups in American Jewish life awakened to this constant source of irritation and demand that the Jewish Center must once and for all respect our own minimum standards?"

He declared, "so long as all the rabbis maintain their quiet indignation along with the many loyal Jews of American synagogues, the irresponsible center leadership will continue to ride over every decency of our faith."

Every effort must be made, he said, to "push the Center movement back to the center of Jewish life, not let it career drunkenly and disgrace us all."

The fiftieth anniversary of the ordination as a rabbi of Dr. Julian Morgenstern, president emeritus of the Hebrew Union College, takes place this year.

What Foods These Morsels Be

Traditional Jewish Dishes Mother Used To Prepare

NOTHING is more welcome these cold days than a home-made soup. These three call for that old standby of grandma's—barley.

BARLEY OR RICE SOUP

1/2 cup barley or rice	1/2 teaspoon pepper
4 cups water	1/2 cup diced carrots
4 cups hot soup stock	1/2 cup diced onions or celery
1 teaspoon salt	

Wash barley or rice, drain. Soak rice for 30 minutes, barley over night, in 4 cups water. Heat to boiling point, add carrots and onions, salt and pepper, and hot soup stock, and let simmer tightly covered 30 minutes or until all ingredients are tender. Serve with croutons. If celery is used instead of onions, it should be added 15 minutes after the carrots.

BARLEY AND BEAN SOUP

1/2 cup navy beans	2 teaspoons salt
4 cups boiling water	3 pints soup stock
1/2 cup barley	salt and pepper

Soak beans in cold water several hours or over night. Place in pot with the boiling water and let boil until beans are tender but skins not yet broken. Add barley and salt, cover pot, and let boil gently until barley is tender. If too much water evaporates, replace with hot soup stock. When barley is tender, add rest of soup stock, bring to a boil, add salt and pepper to taste, and serve.

VEGETABLE SOUP WITH BARLEY

3 pints water	3 large tomatoes
1 1/2 teaspoons salt	2 turnips
1/4 cup each, whole kernel corn, green peas, lima beans	1 green pepper
1/2 cup barley	3 sprigs parsley
3 carrots	salt and pepper
2 onions	2 tablespoons butter

Mix water and salt, and bring to a boil. Pour boiling water over barley, and let boil gently an hour. Add the corn, peas and beans, chop fine and add the carrots, onions, tomatoes, turnips, green pepper and parsley, add salt and pepper to taste. Let simmer or boil gently until all vegetables are tender. Add butter and blend with soup. If desired, thin soup with boiling water, and serve.

WRONGS OF JUDAISM IN U.S. ANALYZED

KANSAS CITY, Mo. (NJP)—Jews were called upon to "change a deep-rooted habit of second-hand living as mere spectators on the sidelines of Jewish life."

Speaking at the conference of the Midwest Region of the United Synagogue of America, Dr. Max Routtenberg, executive vice-president of the Jewish Theological Seminary of America, declared, "We must not only support the synagogue but live a truly Jewish life in it and in our homes."

'LEARN TO DISTINGUISH'

"We must learn to distinguish between the primary and the secondary, the essential and the non-essential, the central and the peripheral, the permanent and the passing fancy."

Dr. Routtenberg added, "The testimony of history is that Torah and the synagogue are the soul of Jewish life."

Rabbi I. Usher Kirshblum, Kew Gardens, N. Y., called for a de-emphasis of "the concept of sadness, sin and sorrow that to so

many seem so inextricably bound up with Judaism."

'EMPHASIZE JOY'

"Let us once and for all . . . emphasize the element of joy and happiness which is such a salutary part of it," he declared.

At the service preceding the conference, Rabbi Joshua Stampfer, Lincoln, Neb., said that "our Jewish community needs to devote more of its time to building the fire of zeal within our own faith than to defending ourselves from forces without."

Loyal S. Kaplan, Omaha, Neb., was re-elected president of the region.

Grass Roots News In
The National Jewish Post

BUSINESS
TRIPS

... a pleasure
on the Katy

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NATURAL ROUTE
M-K-T
SOUTHWEST

FIRST for fine flavor
MANISCHEWITZ
... best you can buy!

B.M.C. MANISCHEWITZ
CONDENSED CHICKEN SOUP
WITH KREPLACH

CLEAR
WITH KREPLACH
WITH NOODLES
WITH RICE
WITH MATZO BALLS

... BY THE BAKERS OF WORLD-FAMOUS MANISCHEWITZ MATZO

Mysterious Ganging Up On Israel in U. S. Press

THE WAVE of anti-Israel propaganda in the past few months may be only coincidental, but its appearance in journals of almost all kinds, seems to us to reveal a pattern of inspiration from one central source. What that source is we don't presume to know.

This propaganda, based not only on a misreading of history, but in some instances on wilful distortion, has seemed to us to be most vicious in Time, and in Life, two very influential magazines published by Henry Luce.

We have been unwilling to believe persistent accusations from many sources about the anti-Israel stand of Time. A publication as opinionated as Time is inevitably going to incense many proponents of one position or another, just as the magazine did in its mishandling of the front-page feature on Dr. Louis Finkelstein, chancellor of the Jewish Theological Seminary.

As for Life, until most recently there could be no complaint against it. But in the current issue it takes the position that Jews broke the UN partition agreement, when it is common knowledge that the Arab attack on the Jews in their attempt to drive them into the ocean followed right on the heels of the UN decision.

In its preceding issue, in an article on the holy places in Palestine, Evelyn Waugh, the famous Catholic novelist, takes a biased position, which is his right since he is a staunch Catholic. But the question of presentation of such views in a publication like Life in the guise of reporting is a valid one.

Actually the article was a religious article, taking the Catholic view on internationalization of Jerusalem, which is Mr. Waugh's privilege. But to broadcast those views as a reasoned stand is not good journalism, and must be criticized by all who value fairness in the democratic press.

The general position of the anti-Israel propaganda is wholly utilitarian and abandons any pretext at justice and fairness. The vast

millions of the Moslem faith are stacked against Israel's 1,500,000 and from this mathematical juxtaposition is deduced that the U.S. was and has been in error in its policy towards Israel and the Arabs. The argument, shorn of its dissembling, is that Israel's creation whether its creation was for good or bad, whether Israel is building a democracy or another feudal stronghold for siphoning wealth into the pockets of the effendis and the Arab politicians, is a thorn in the side of the Arab world and likely to sway the Arabs towards Russia's communists.

Even The New York Times said editorially, without reckoning the import of its words, that the Truman Administration "forced through the swift creation of the State of Israel regardless of the feelings and the rights of the Arabs."

Granting the strain of the times and the burden of rearming quickly enough to meet the Soviet threat of world domination, the point is still valid that abandoning justness in our world dealings will merely bring Communist totalitarianism to the rest of the world without the need of a Russian victory.

Democracy can take the measure of Communism any day, even if its requirement for action by the people is a somewhat less speedy process than the kind of direct action the Soviet can take.

In the long run, if we actually believe in the democratic way, we will base our foreign policy on justice, not on expediency.

What has been created in Israel thus far is good. It is democracy. None are being oppressed. All have equal opportunity.

Let any Arab nation put itself up against Israel to be measured by our concepts of democracy, and let the judgement be on that basis.

To a decision reached in this way, no one could object.

Our Answer To Rabbi Applebaum

WE CAN grant the points raised by Rabbi Morton Applebaum, of Flint, Mich., in his letter in last week's Post, on fostering a halutz movement in the U.S. Jewish community and reach exactly the opposite conclusion.

Rabbi Applebaum objects to fostering a drive for halutzim among American Jewish youth because it almost inevitably would be based on the theory that American Jews are "in exile." He then proceeds to relate the objection of the U.S. Jewish parents to their children going away thousands of miles to live, and even points out that Ben-Gurion's father resisted his son's wish to migrate to Israel.

Finally Rabbi Applebaum objects to what he believes will be "indoctrination" of American Jewish youth by Israel or its emissaries.

We are willing to accept as valid all of the points raised by Rabbi Applebaum. We know how Jewish mothers, or for that matter any mothers, feel about their children leaving home. We know that a real halutz movement, of the size we believe should be promoted, might have some overtones that would lead some to infer that a doctrine of "exile" is being preached. And we believe that emissaries from Israel would attempt to paint a picture of life there so attractive that some American Jewish youth would be moved to go there to live out their lives.

But are all these evils?

Why couldn't American Jewish youth be moved by a high kind of idealism, that is nothing more or less than Americanism in its most pristine state, to throw in their lot with these people. Is not this an idealist's way to make a contribution to humanity? Rabbi Applebaum cannot object to self-fulfillment of this kind.

Most certainly U.S. Jewish mothers are op-

posed to halutzim. But does that make fostering a halutz movement un-American or un-Jewish? Jewish mothers might also oppose their children getting married or becoming rabbis, for that matter.

If Ben-Gurion's father sought to deter his son from going to Palestine, that is an interesting sidelight in the life of Ben-Gurion, but the important fact here is that Ben-Gurion was so imbued with the need to help his fellow-Jews while finding his own redemption that he did go to Palestine.

A halutz movement need not be, as too many believe, something unfortunate. It can be a real step in the maturing of the U.S. Jewish community. Part of the objection to halutzim stems from the insecurity of U.S. Jewry. When the prime minister of Australia just after World War II called for one million GIs to come there to live and help build up the land, not even Lessing Rosenwald raised his voice in objection.

The final point raised by Rabbi Applebaum that American Zionist leaders have not gone to Israel to live is factual. But this kind of condemnation of the American Zionists and of Zionism can be emphasized out of context. These Zionist leaders are for the most part men past middle age who have already lived out most of their lives, and whose ties to the U.S. cannot easily be broken.

For the present at least, the decision on halutzim is the dividing line between Zionist and non-Zionist in the U.S.

But unless halutzim is understood for what it is, something noble and Jewish and American, and not something evil or un-American as some of its opponents would lead us to believe, the problems it raises cannot be discussed and decided intelligently.

Israel Closes Its Doors To Immigration

WE ARE not content with the official and unofficial announcements on the curtailment of immigration into Israel.

The statement that the gates of Israel are open to all Jews who wish to enter, is nothing more or less than empty verbiage.

Practically none of the Jews of North Africa, who have been waiting for three years and more to get to Israel, have funds with which to pay for steamship tickets. Open doors mean nothing to them, if they are hundreds of miles distant from those doors.

The other part of the announcement—that a crisis to any Jewish community will mean the immediate change in the policy may have a little more validity, but we have had too much experience with riots and pogroms to believe that even with the magic carpet provided by airplanes great numbers of Jews can be brought into Israel without months elapsing. During this time, whole communities can be wiped out.

If Israel could not continue immigration at

its present pace or as fast as the situation could warrant, it is because of the lack of finances. Israel therefore has been forced to take the one step she had vowed she never would take—close her doors.

Is it any wonder then that a distracted David Ben-Gurion, might in a discussion over whether the decision on immigration should be debated in Knesset, make a statement about the failure of American Zionism.

The burden of bringing Jews who need to go to Israel into Israel has always been the task of the American Jewish community. We have assumed that obligation for over fifty years—to move Jews from places where their lives were in jeopardy to a haven of peace.

So in the last analysis, the failure is not Israel's, but ours.

To open Israel's doors again might well become a major policy of the American Jewish community. This can be done only by providing the funds, not only with which to bring oppressed Jews to Israel but with which to put them into gainful employment.

THE EDITOR'S CHAIR

I have a letter of complaint, to explain that there was more interest shown by our readers in Brandeis sports than in almost any other bit of American Jewish news.

It is from Rabbi Jerome Willig of Brooklyn.

"I am renewing my subscription for two years rather reluctantly," writes Rabbi Willig.

"My reluctance is caused by your underplaying Orthodox news and overplaying Conservative, Reform and Council of Judaism news.

"Just one illustration. In a November 1951 issue of the NJP you tucked away on page 7 a one-inch story about Yeshiva University launching a \$10,000,000 medical school campaign. On the same page, you featured a 2-3 inch story on Brandeis U. scheduling to play football on Saturday."

Rabbi Willig's letter is much more reasoned than most who take exception to the news policy of The Post, and he closed with wishes for a happy Chanukah and the hope that we "will develop a fair sense of judging the importance of and value of news items."

The fundamental error in Rabbi Willig's position is that he mistakes The Post, which is a newspaper, for a history of the Jews of the U. S. in 1951. This was the error of those who criticized the space we gave to the interview with Rev. Kligerman, the king of the missionaries to the Jews.

Let us take the ranting of an anti-Semite like Williams, who would move 23,000,000 U. S. Jews somewhere to an island. We gave that front-page space.

Or let's take a murder in your local community, when that is reported in your daily paper. The murder story in all probability will drive the Korean war off the front page. Does that mean that The Post or your daily newspaper in weighing the relative importance of the various news items, considers the spouting of Williams or the local murder great historical events.

Not by any means.

A newspaper cannot ignore a historical perspective altogether, but neither can a newspaper use it as a sole or even major criterion.

In the case of Brandeis, U. news as against Yeshiva U. news, even Rabbi Willig will concede that there is a wider interest in the Jewish community in Brandeis than in Yeshiva U., and this has nothing to do with the fine work of Yeshiva U. and certainly is no reflection on that fine institution.

But Yeshiva U. is supported principally by the Orthodox, and despite its record of nation-wide achievement, it remains still a New York institution. We give the Hebrew Union College or the Jewish Theological Seminary of America, the same treatment we give to Yeshiva U., covering their important events from the standpoint of news value.

But Brandeis U. is something new in the American Jewish community. Its support is nation-wide, and is not limited either to Orthodox or Reform or Conservative.

Now we'll let the rabbi in on a secret. It has been suggested by friends of Brandeis that we not play up the sports at the school too much, since the institution does not want to be known for the prowess of its athletic teams, but more for its intellectual attainments. We respect the wishes of these advocates of Brandeis, but we had

Now we can't be blamed for this phenomenon. The interest of our readers in Brandeis sports, judging from the comments we get, is amazing even to our staff, but there it is, and as a newspaper, we would be derelict in our job of providing the news if we deliberately played down legitimate news in which our readers showed a great interest.

Rabbi Willig's complaint about treatment of so-called Orthodox news is not warranted either. Usually the complaint that we publish news injurious to the Orthodox, a position which fails to take into consideration that in reprinting the difference in Orthodox rabbinical circles over use of microphones at services we are doing our job of reflecting developments in the American Jewish community.

It so happens that Orthodoxy is in a transition stage, just as Conservatism is although to a lesser degree, and that is why there are so many incidents like this to make news. But we only report the news and often the news is provided to us by interested parties to these controversies.

Part of the reason for Rabbi Willig's position is the touchiness of the Orthodox over squabbles which go on in their group. Orthodoxy is beleaguered, and even under attack, and is disorganized and insecure. All this makes for a high sensitivity about news of itself.

We only try to reflect what goes on so that we can provide our readers with an accurate picture of developments in the American Jewish community. Because we print news about a situation in no way means that editorially we support it.

I feel that we give Orthodox very fair treatment. But this is not to our credit. This is a tradition of the kind of journalism that obtains in a democracy and we only strive to follow the democratic precepts of a free press.

2 Brandeis Grid Stars Enlist In U.S. Navy

WALTHAM, Mass. (NJP)—Brandeis University's football team next year will be without the services of its two freshman stars, halfback Len Twoomey and end Paul Stackpole, who recently enlisted in the U. S. Navy.

Stackpole's departure breaks up one of the Judges' three brother combinations. His brother, Phil, is also an end.

The National Jewish Post

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Friday, January 4, 1952

Calendar

Purim March 11
Passover, first day April 10
Passover, eighth day April 17
Shavuoth May 30-31
Rosh Hashonah Sept. 20-21

Friday

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FREEDOM OF THE PRESS

RABBI SAYS OF COURSE HE INJECTS RELIGIOUS ANGLE IN STORE OPENING

● Editor, National Jewish Post:

Referring to your article "Resistance of Jewish-Owned Store May End Fight on Friday Night Opening" in your issue of Nov. 30, 1951, I am happy to report that Montgomery Ward store here announced in last Thursday's issue of our local paper that effective last Friday night Dec. 29th this store will remain closed on Friday nights.

While writing this, Mr. Salkin's letter in your edition of Dec. 21, has come to my attention. Whether Mr. Salkin really had no other choice than to keep his Aberdeen store open on Friday nights, when 73 stores in Aberdeen stayed closed and only the four largest ones were open, may be a matter of dispute.

Perhaps it would not have been too much asked of a prominent Jewish merchant and lay leader in his own community to rise to such an occasion and demonstrate a Kidush Hashem, by keeping his store closed, even if this would mean a financial loss. Smaller Jewish stores in Aberdeen remained closed. But this is a matter only for Mr. Salkin to decide.

However, Mr. Salkin's accusation that I, who fights to keep the stores closed on Friday nights, am to be held responsible that four non-locally owned stores decided to keep their establishments open on that night, is both ridiculous and contrary to the facts.

Of course I injected the religious angle. What other posit-

ion should a rabbi take in a matter involving a religious situation. As a matter of fact, I made it quite clear in my talks with the store owners that only from a religious viewpoint I oppose the opening of the stores on Friday nights, and that I would have nothing to say against opening the stores on any other night. Mr. Salkin knows this very well, since I wrote this to him in my letter of Motzoe Simchas Torah, Oct. 23rd. By not mentioning this in his letter to you, it seems that Mr. Salkin is guilty of the very thing he accuses you of, viz. to "give your readers a disturbed picture of what actually transpired, because the letter I mailed was not published in its entirety."

Incidentally, the paragraph "When four large stores announced Friday night opening recently, Rabbi Selig S. Auerbach immediately began a campaign to secure adherence to an old Chamber of Commerce decision not to keep open at night" was not my own statement.

Rabbis as rabbis usually do not campaign for secular organization, but for the sanctity of our religion. And it might be of interest to all your readers if I state once again my campaign to keep all stores closed on Friday nights was done with the fullest backing of my congregation, and also of all non-Jewish merchants in Aberdeen.

RABBI SELIG AUERBACH
Aberdeen, S. C.

AGREES WITH VIEW THAT JWB JOB FOR SERVICEMEN IS OUTSTANDING

● Editor, National Jewish Post:

I have just read the remarks of Mr. Irving Edison in your "Editor's Chair" column of Dec. 21, 1951.

As a Jewish chaplain, I am in a position to emphatically second Mr. Edison's appeal on behalf of the National Jewish Welfare Board. Their work in the Jewish Community is unique and world conditions indicate that their burden will not be lighter in the foreseeable future. The many and diverse services which the Welfare Board renders its chaplains, makes their task a good deal easier.

From my own experience at Ft. Devens, Mass., I have seen at first hand what a truly devoted Jewish Community will do for their Jewish sons in uniform.

The New England regional office of the National Jewish Welfare Board has been instrumental in coordinating the activities of the communities surrounding Ft. Devens. Mr. Harry Hymanson of Lawrence, Mass., and Mr. Abe Talamo of Worcester, Mass., are the prime movers in the excellent program of activities the New England community is presently sponsoring.

With the exemplary cooperation of the Jewish communities of Worcester, Lowell, Lawrence, Ayer, Fitchburg and Haverhill, Jewish Servicemen at Ft. Devens are more than aware of the interest of their civilian co-religionists.

In contrast to the sorry story of which you related, concerning the shocking lack of hospitality shown a Jewish Serviceman at a Southern community, I can relate many tales of the

great warmth shown Jewish Servicemen in this New England region. Outstanding was the feat of but one family in Ayer, Mass. This family served regular festival meals to fifteen recent recruits on both days of Rosh Hashanna. This same community of Ayer made certain that a large group of Jewish Servicemen did not prolong their fast past the required time on Yom Kippur.

While the National Jewish Welfare Board is unquestionably the primary organization engaged in religious and social activities for servicemen of the Jewish faith, we should not forget the work of smaller organizations who are showing much interest in this direction.

Two of these groups with whom I have contact and received landable cooperation, are the Union of Orthodox Congregations and the Zeirei Agudath Israel, both Orthodox organizations.

These groups are active in caring for the specialized needs of Orthodox servicemen. The Zeirei Agudath Israel, through its Armed Forces Division, has established a non-profit kosher food service—an absolute necessity for the Orthodox—and though financially a modest organization, has supplied Esrogim and Hanukah Menorot to individual servicemen all over the world at their own expense.

As one who reaps the benefits of the work of these Orthodox groups, I feel that these groups should be given proper recognition and their invaluable service brought to the public eye.

MILTON A. RUBINFELD
Chaplain, 1st Lieut., U. S. Army
Ft. Devens, Mass.

Council For Judaism, Is Modern 'Purim Rabbi'

● Editor, National Jewish Post: Permit me to take exception to your front page story—"Premier Is Flayed From All Sides."

This is not true. The contents of the statements by Browdy, Goldman and Zuckerman speak with very much restraint and reverence about Ben Gurion.

This issue of American Zionism and Israel is a debate which will last as long as the "growing pains" of the "infant" state will last.

You should have put a "lehavdil" when you lumped together such good devoted Jews with Lessing Rosenwald. What business does the so-called Council for Judaism have with Jews or Israel?

On Purim, in a Jewish community they would select a "Purim rabbi," usually an ignoramus. But Purim is only once a year. So a Council for Judaism, whose members have no connection with Judaism, is really the "Purim rabbi."

In my humble opinion, you owe an apology to Browdy, Goldmann and Zuckerman who are positive Jews and whose services to our people are creative, for lumping them together with people who besmirch our people and fight the state of Israel at all occasions.

"En la-hem chelek v'nachala b'Yisrael"—their lot and share is not with the people of Israel.

ISAAK CARMEL

New York

Itzhak Hamlin Agency Control Director

● Editor, National Jewish Post:

In The Post of December 7, you carried a story under the heading, "Agency Turns Thumbs Down on Food for Israel Campaigns," in which you quoted Isaac Hamlin as the Director of the Agency's Committee on Control and Authorization of Campaigns.

I should like to point out that the person you meant to quote was Itzhak Hamlin and not Isaac. Isaac Hamlin happens to be the father of Itzhak Hamlin. Isaac Hamlin is national secretary of the Israel Histadrut Campaign while his son is a director of the Agency's committee you are concerned with.

CHARLES SEGAL
Press Director, National Committee for Labor Israel
New York.

Fabulous Pawnbroker, Thief Catcher, Dies

NEW YORK—Harry Meisenberger, fabulous pawnbroker who helped apprehend some 1,500 criminals and was instrumental in the recovery of more than \$1,000,000 in stolen property, according to The New York Times, died this week.

His exploits in capturing thieves and, on occasion murderers, The Times said, received wide coverage in newspapers and national magazines. Yet, for a reason he himself could not explain, his establishment continued to be visited by "a steady stream of felons who had loot to pawn."

When he felt his suspicions about a patron were confirmed, wrote The Times, he would glance casually toward the outdoors and remark, "It looks like rain."

This was a signal for his clerks to bolt the street door. Then, pistol in hand, he would advise the suspect to remain quiet until police arrived.

He boasted that he had never made a mistake.

DIGEST OF YIDDISH PRESS

TEL AVIV CHIEF RABBI ON BOND TOUR POPULAR AS JUDGE BACK HOME

By RABBI SAMUEL SILVER

ONE OF the most enchanting figures in the procession from Israel to the U. S. is Rabbi Issar Judah Unterman, chief rabbi of Tel Aviv, and M.

Duchavny tells us all about him in an American lead story. He has been in Israel only since 1946, but already he commands so much respect that litigants are crowding the seven courts under his jurisdiction just because his name is attached to them (in Israel you have your choice between civil and rabbinical courts). He voluntarily left Liverpool, where he was chief rabbi, for Israel in very troubled times. A Mizrahi, he eschews politics, and is as impartial as an American Supreme Court justice. But there is nothing stuffy about him, Duchovny observed during an interview, despite his vast erudition. He is witty and eye-winkling, a master of worldly as well as Talmudical knowledge, and a polylinguist (Russian, Polish, German, English and, of course, Yiddish and Hebrew). In Liverpool he founded a yeshivah which is now regarded as Europe's best; he created another one in Tel Aviv. At 62, the native of Brest-Litovsk is making his first trip to the U.S., on behalf of Israel bonds. There is nothing strange about a rabbi selling bonds, remarks Rabbi Unterman. Rabbis have always been concerned with the economic welfare of their people, for when stomachs rumble with hunger, people may start to grumble against God.



SILVER

Reveals Why Ben Gurion's Grandson Named After Tree
WHAT happens at a bris of a prime minister's grandson? Well, it's like any other bris. The grandfather puts on his yarmelke, trembles a bit during the operation, afterwards glows with pride and then entertains his friends with refreshments. Of course, you need your chief protocol at your side so that the diplomatic guests will be received in correct priority. You chuckle when each diplomat, well trained by an attache, pronounces the "mazel tov." You even greet political enemies with a smile and a pat on the back. It is impossible to avoid doing some business, especially when your chief of staff comes walking gravely in and says he must have a few moments of private conversation. Later, you make the rounds of the diplomats of a score of nations, and try to speak to each one in his own language. S. L. Shneiderman, of The Journal, felt lucky to be able to pop in on the party when David Ben Gurion's grandchild was initiated into the faith. What a change from Paris, thought Shneiderman, where he had been so bored by the UN meeting that he had flown to Israel for

a weekend. Shneiderman and three other Yiddish pressmen (in Israel on a UJA mission) were able to corner Granfather Ben Gurion and ask him again about the status of Yiddish in Israel. In purest Yiddish B. G. again said that Yiddish could not become an official language. Shneiderman wandered off to another group and picked up the latest quip about Israel: "Israel is like a potato. Es ligt in drerd ober es vahkst. It's buried, but it's growing." Between sips of wine and the munching of cookies, the group wondered why Ben Gurion named his grandchild Alon ("a tree") instead of a Biblical name. "Well," said one kibbitzer, whilst eyeing B. G. talking with Gen. Yigal Yadin on the other side of the room, that's easy to explain. If B. G. had named the boy after a patriarch or prophet, all the others would have been jealous. So to avoid a civil war in heaven, he chose a neutral name."

America's 'Jewish' Radio Station

THE NEAREST thing to a Jewish radio station in the U. S. in New York's WEVD (named after Eugene Victor Debs), whose program's are 53% Yiddish. In honor of WEVD's twentieth anniversary, a Forward reporter pays tribute to the high quality of the station's programs ("Even its commercials are dignified") The report is at least partial self-praise, since The Forward has apparently something to do with the control of the station. But unarguable is the fact that The Jewish Publication Annals has proclaimed the news hour on WEVD the best Yiddish broadcast, and that such stars as Jan Peerce and Richard Tucker got their start on WEVD.

American Jewry's 300th Anniversary

THE 300th anniversary of Jewish settlement in America will be celebrated throughout the year of 1954, the American Jewish Committee recently announced to the world. Celebrations will take place not only in the U. S., but in Brazil (where the first Jewish group fled from the Inquisition to land (Continued on next page)

POSITIONS

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POSITIONS

RABBI AND GROUP WORKER

are being sought by B'nai B'rith District 6 and the Jewish community of Rochester, Minnesota (Home of famed Mayo Clinic) to serve as hospital chaplain and to minister to needs of local Jewish Community as well as the patients of and visitors to the Mayo Clinic. Group worker to plan and direct cultural and leisure time activities at newly established B'nai B'rith Center. If Rabbi's wife can qualify as the group worker, satisfactory arrangements can be made. Applications should contain personal history resume, experience and salary expected. District Grand Lodge No. 6, B'nai B'rith, 100 N. LaSalle St., Chicago 2, Ill.

THE RECORD RACK

N.Y. PHILHARMONIC'S RECORDING OF 'SCHELOMO' UNDISTINGUISHED

ERNEST BLOCH: SCHELOMO, Hebraic Rhapsody for Cello and Orchestra, played by Leonard Rose, cellist, with the Philharmonic-Symphony Orchestra of New York conducted by Dimitri Mitropoulos. Columbia Records.

By JOSEPH GALE

IT IS the Jewish soul that interests me, the complex, glowing, agitated soul... Ernest Bloch once said, and then wrote Schelomo to illustrate his point. The rhapsody has become an epitome in sound of Judaism, and no one has stated better the rawness, splendor, blaze and passion of the Biblical Jew.

There have been three major recordings of Schelomo, of which this is the most recent and least distinguished, although not so much so. Best was the RCA Victor 78 RPM recording by the late Emanuel Feuermann, with Leopold Stokowski and the Philadelphia Orchestra. Feuermann played the part like Solomon himself. The album is now generally unobtainable.

Earlier this year, London FFRR produced a Schelomo, with the composer conducting the London Philharmonic, and Zara Nelsova, the soloist. The reading had a good bass foundation, a great deal of dignity, and an excellent solo performance.

SCHELOMO is evidently not music an introspective cellist should essay, certainly not one whose approach is also abstract. Leonard Rose brings to table the shy kind of sadness customarily associated with the cello, but not the defiant sadness written into every note of the Bloch masterpiece. In Rose's hands, the instrument is simply an orchestra member brought forward. It should, instead, express... the freshness and naivete of the Patriarchs, the violence evident in the prophetic books, the Jew's savage love of justice, the despair of the Preacher in Jerusalem, the sorrow and immensity of the Book of Job, the sensuality of the Song of Songs...

The opening statement, delivered by the cello, is intended to be brave. It should set the tone for what is to come. This is Solomon alone under the lowering sky, rending his garments, supplicating God. Rose's tone does probe, but not deeply enough, and in an intellectual manner Solomon never dreamed of.

Mitropoulos' liberties with tempo and emphasis are not exactly a help. The conductor is obviously the man to set the temperament for Schelomo, but this one fails to summon forth the insight this magnificent music demands. Rose, of course, cannot stray far from his lead.

THESE are subjective remarks and have nothing to do with the bread and butter of the record—the playing, which is good. Mitropoulos might have given his orchestra its head, if he had wished, but as for Rose, he is one of the finest cellists. If his treatment of Schelomo is not sufficiently abandoned for purists such as we, Saint-Saen's A minor Concerto, on the reverse side of this long-playing record, will please you by its orderly union of cello and orchestra.

The second LP version to be offered of this work (the other being an Oceanic release), it is easily the more accomplished. Freed of music with a program, Rose celebrates by providing his own, in his true metier, the concerto.

Digest of The Press

(Continued from preceding page)

in New Amsterdam), in England, and in Israel. At the press conference which announced the news was Rabbi David deSola Pool serving in a double capacity: the rabbi of the congregation formed by American Jewry's first resident; and vice-president of the American Jew-

ish Historical Society, which is providing the data on which the tercentennial celebrations will be based. (A. Jaffe, The Day)

Libya's Independence No Simcha

Everyone who believes in freedom rejoices that another nation has won its independence, thanks to the United Nations. But if we are to ask whether the new country of Libya is good or bad for the Jews, we must sadly answer bad. No sooner was the new country hatched than it joined the Arab League, and its newspapers began to sprout with overt anti-Jewish propaganda. Hence Jews must regard Libya as an addition to the hostile Arab nations arrayed against it. Fortunately, many Libya Jews have already been brought to Israel. It is unfortunate, laments The Journal editorially, that the Western nations who assisted at Libya's accouchement could not have influenced the new nation towards a more, enlightened attitude.

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RELEASES

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IN
and
OUT
of
BOOKS

By HAROLD U. RIBALOW

BOOKS-TO-COME are sometimes more provocative than books already in print. One gets to expect a great deal from forthcoming titles, while the volumes at hand somehow usually disappoint. Hence there is, among bibliomaniacs, intense interest in publisher's catalogues, and they are being passed on here, or at least the Jewish titles are. Jewish book buying habits being what they are, the publication of titles-of-the-future may aid in the selling of the books once they are in the bookstalls of the nation.

ROBERT ST. JOHN, the bearded, glib correspondent and speaker, who "did" his Israel book a few seasons back, is apparently getting into the groove of Jewish matters, for Doubleday is publishing in late February "Tongue of the Prophets: The Life Story of Eliezer Ben Yehudah." Ben Yehudah was the fanatical Hebrew scholar who sought to make Hebrew a living language in the Holy Land—and succeeded beyond his own wildest dreams. No doubt there is a great story in the Hebrew dreamer; whether a journalist like St. John is the man to do him justice in question. But there we go—passing opinions on books not yet born.

DOUBLEDAY, gambling, we think, on a volume about a Hebraist, is taking few chances on Immanuel Velikovsky's new opus "Ages in Chaos," which is the successor to Velikovsky's sensational "Worlds in Collision," which sold close to 100,000 copies, won space in magazines which have circulations in the millions and which forced the change of a top editor at Macmillan's for accepting the Velikovsky book which, many scholars asserted, was science-fiction, not science. "Ages in Chaos" will deal with many topics of extreme interest to Jewish readers, including the visit of the Queen of Sheba to Palestine. Velikovsky, as is to be expected, has his own theory as to who Sheba was. The volume is due in February.

FOR THOSE who want to eschew controversy, Doubleday also is offering, in January, "The Book of Psalms, The Book of Proverbs, The Book of Ecclesiastes" with woodcuts by Clare Leighton. It should be a handsome volume.

FROM APPLETON-CENTURY-CROFTS comes an important January novel, Erich Maria Remarque's "Spark of Life," which is concerned with life in a German concentration camp. It will get the full treatment in advertising.

WILLIAM SLOANE will publish, also next month, "Israel" by Hal Lehrman. According to "Publisher's Weekly," Sloane "expects to have the cooperation of a number of Jewish organizations." As a student of Jewish books sales, we are curious to discover what this means in volume of sales. Time, no doubt, will tell.

GETTING DOWN to practical



I THINK AS I PLEASE

SOME TERSE OBSERVATIONS ON LIFE BY THE 'NEW FACE OF THE YEAR'

By CARL ALPERT

DURING the past week many newspapers reviewed the outstanding events of the calendar year 1951, and some designated their choice for the Man of the Year. Following their example, yet departing somewhat from the routine, I have selected, not the outstanding leader, but the most promising new personality to appear on the American Jewish scene during the past year. And taking advantage of the circumstances involved, I interviewed this personality on matters of current interest.

My choice for New Face of the Year is Miss Ruth Hannah Alpert, born at the Staten Island Hospital on Nov. 8, 1951. She received me for the interview in her boudoir, and lay back languidly among her pillows in the best professional fashion of an actress receiving the press.

"Ruth," I asked familiarly, presuming upon our acquaintanceship of almost two months, "What do you think is the future of Judaism in the United States? Do you believe that a creative Jewish life is possible here for many, many years to come, or is the Jewish community in the United States doomed to cultural sterility, group stagnation and ultimate assimilation?"

She blinked her eyes once or twice, but otherwise did not twitch a muscle. It was obvious that she was giving long and earnest consideration to the question posed. I was impressed with her powers of concentration and the profundity of her thoughts. I hesitated to break in on her, but after several moments of silence I spoke again, and changed the subject.

"Have you any opinion on Ben Gurion's recent attack on American Zionists?"

She squirmed slightly, turned her head, and gazed full into my face. Both her fists were clenched and then unclenched alternately. She was obviously laboring under intense feeling, but like a lady controlled her emotions.

I MADE the proper entries in my notebook, and proceeded to another question of general interest.

"Have you any opinion on the controversy centering about the Long Island Hospital—that is, whether it should have a kosher kitchen?"

The lady coughed lightly, and I realized at once that I had committed a faux pas. Inasmuch as her own diet was for the time being strictly dairy, she was hardly in a position to venture an opinion on the question asked. I hurried on to my next query.

"The MacIver Report..." I began, but she at once showed signs of restlessness and then the tears began to flow. She cried for several minutes and I realized that it was time for a change. I also changed the subject.

"Have you had any experience with anti-Semitism?" I inquired. She paused for a moment before answering, and there passed through her mind the memory of her experiences in the hospital. Many times she had been the last infant brought in for feeding, and she still suspected that the nurse on duty was tainted with—well, that ugly word. She couldn't bring herself to repeat it.

I TRIED a different tack. "What are your views on the subject of Jewish education? As one of the coming generation, you should be deeply concerned that young American Jews are made fully aware of their rich Jewish heritage and are nourished..."

At the sound of the word "nourished" she displayed unusual interest. Obviously, here was a young lady who would drink deeply at the fountains of Jewish culture. I scribbled away furiously in my notes. The interview was proving more fruitful than I had expected. I was informed, however, that the New Personality of the Year was due to engage in her daily period of silent contemplation, and that I should bring the conference to a speedy end. I had no wish to intrude upon the scheduled reverie; who knows what major philosophic contributions to Jewish thought, what solutions to Jewish communal problems might come from such deep and silent thinking. In closing the interview I asked one more question.

"What is your opinion of the American Council for Judaism?"

Ruth Hannah Alpert lifted her head (all by her herself) and emitted a loud but significant burp! The interview was at an end.

matters, or, rather, to books already on the market, we'd like to call to the attention of the specialized reader—specialized in the sense that he is interested in both Jews and in poetry—Russell Hope Robbins' acerb volume entitled "The T.S. Eliot Myth." Henry Schuman, the publisher, is not at all upset that Selden Rodman in The New York Times said, in so many words, that someday Robbins will be ashamed of himself for having written the book. Poor Professor Robbins! All he did was to point out that Mr. Eliot isn't very much and that he is really, among other vices, something of a disliker of Jews. He discusses Eliot's anti-Jewish lines in "Gerontion," points out that Robert Graves and Dr. Hyatt Howe Waggoner (in "The Hell of Elohim") also found anti-Semitism in Eliot and otherwise does a fascinating job of tearing Eliot apart. It's worth looking into.

Breslau and Warsaw, Poland, have named streets after I. L. Peretz, the famous late Yiddish writer and poet, in honor of his 100th birthday.

\$2,990,000 worth of Israel Bonds were sold at the Chanukah festival at Madison Square Garden in N. Y. attended by 18,000 people.

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ISRAEL B. G.'s REMARKS ON U.S. ZIONISTS 'MOST SENSIBLE' ON SUBJECT

By M. Z. FRANK

THE famous remarks made by Ben-Gurion about American Zionism were part of an address in the Knesseth on the so-called new immigration policy.

The Prime Minister claimed there was no limitation of immigration, but that the sources of emergency immigration have almost dried up and that now Israel will have to look for Jews who can be attracted to the country. He chided some of his colleagues in Mapai for trying to scold American Jews into migrating to Israel.

That, he said, would not do any good. American Jews won't come unless they want to, and they have no house to live in, and so long as they have not house to live in, and so long as conditions in the country have not improved. Some will be driven by economic necessity—the oversupply of engineers, for instance. But in order to make use of them, Israel will have to offer them livable conditions.

These are sensible words, the most sensible ever said on the subject by any important leader in Israel. B.G. may be planning some real action along these lines, in co-operation with some people in the country and in America. Or else, he knows of such action being planned by others. We shall see.

TO THE writer of these lines, B.G.'s words were especially gratifying, because they sounded like quotations from several of my articles in Beterem.

The first one I wrote on the subject was published in Beterem (a bi-weekly edited by Livneh) in the issue of Feb. 1, 1951 and was entitled "You Can't Get Them Here by Scolding" (Ein Ma'alim Berugzah). When I read the accounts of the idiotic speeches made by some Israelis at the last Zionist Congress, I felt utterly frustrated as a journalist: "What's the good of writing articles?" I said to myself. Now I feel better.

This puts me in a boastful mood and I am going to point out, as I once threatened, how I had called the shots on the question on the future of American Zionism.

IN 1948 I wrote in this space that "the great historic movement which set up the Jewish State is now rushing to its decline."

Long before that I wrote, also in this column, that since the Jewish State was set up, the Zionist movement would find itself in the same position as the Jewish Congress, "all dressed up and nowhere to go," unless it prepared a vigorous program against the day after the establishment of the State, in which education would occupy an important place.

After the First Fiasco, in 1949, I submitted a memorandum to the Executive Director of the ZOA in which I said that the ZOA was now in an equal position with any other Jewish organization in a free competitive market for help to Israel but that the ZOA had an advantage over others if it utilized its potential wisely.

Silver and Neumann thought that they failed because they had taken a critical attitude towards the Government. Goldmann made the same mistake and thought that he was bound to succeed because he praised the Government and tried to please it. Both sides paid too much attention to superficial, incidental factors and to form and too little to the basic factors and to substance.

In this column I warned Goldmann and other advocates of the artificial resuscitation by "status" that it would not work. Well, it has not. B. G. has said it and nothing will unsay it. The only way to beat B.G. is by solid work, by substance.

INCIDENTALLY, before Ben-Gurion said that American Zionism was bankrupt, Louis Lipsky admitted as much by implication when he said, at the banquet tendered him on his 75th birthday, that no matter what happened to the Zionist Organization, the Zionist movement and the Zionist idea were still alive.

And today Zionism is alive in the UJA, the Bond Drive, the American Fund for Israel Institutions, the American Technion Society, the B'nai B'rith, the ORT, the Jewish Labor Committee and even the American Jewish Committee.

Andron To Operate New Prince Michael

MAMIA BEACH, Fla.—Dr.

David S. and Eli Andron, have acquired the newly-built Prince Michael Hotel at Collins Ave. and 26th St., it was announced this week. The hotel which includes private salt-water swimming pool and sun deck, the Regal Dinery and Terrace, spacious and ultra-modern lobbies, salaria and steam rooms, play rooms and outdoor patio.

The Androns have owned and operated hotels for over thirty years in N. Y., Pennsylvania and Miami Beach. They are the owners, together with David Levinson of the Sorrento Hotel of the Loon Lake Hotel in the Adirondacks in Loon Lake, N. Y.

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NATIONAL JEWISH POST
509 Fifth Ave., New York City

NAMES IN THE NEWS Yarmulke-Wearing Rabbi No Longer Oddity In Daily Paper's Office

Probably the only metropolitan daily in the U. S. in whose editorial department a yarmulke-wearing rabbi works is the St. Paul Pioneer Press, of St. Paul, Minn. He is Rabbi Tanchum Levine, principal of the St. Paul Hebrew Institute, who is the paper's cartoonist. 34-year-old Rabbi Levine, sporting a heavy black beard, is no longer an oddity in the paper's office. "If it's true that a picture is worth 10,000 words," writes columnist Louis Greene in The American Jewish World, "Then Rabbi Levine is the most eloquent rabbi I ever heard of." Rabbi Levine, Orthodox, works in the Press editorial room "as nonchalantly as though they were the standard garb for all those around him," states Greene. He is proud of his old Hebrew name, but will answer to "Tommy."



FRANK

Only The Oak Pews

Doubt about a return to the synagogue was expressed recently by Captain Goldberg, who holds the highest rank of any Jewish chaplain in the navy. Writing in the bulletin of his Astoria Center of Long Island, just before announcing late Friday evening services for the year recently, Capt. Goldberg said that if there were such a move-



CAPTAIN GOLDBERG

ment "it was not evident at the late Friday evening services in the Astoria Center of Israel during the past year. Only the beautiful menorahs, the artistically painted ceiling, the delicately decorated walls and the sturdy oak pews responded to the constant exhortations in this bulletin, and from the pulpit, to be present at services." Dismissing late Friday evening services which he characterized as "an American innovation" Capt. Goldberg said they were "designed for people who could not come to the synagogue for an earlier Sabbath Eve service. Time was allowed for rest and the Sabbath meal, prior to going to the synagogue. It was arranged for the American scene, lest American Jews complain that religion did not take care of their physical needs and comfort. The physical needs and comfort of American Jews seem to have lengthened with the years. The fact is, so much time is spent on them that no time is taken out for the Synagogue."

To Do A Job

A national figure in the Zionist Organization of America, took a step down in the hierarchy of the organization to pitch in and do a job in his home community, when Jack Verdi, a member of the national executive committee assumed the presidency of the San Francisco District of the ZOA. Verdi attended the recent World Zionist Congress in Jerusalem as a delegate of the ZOA delegate... Eddie Cantor has been appointed national chairman of the United Jewish

Appeal's national leadership mobilization, a special ten-week effort to enroll volunteers throughout the U. S. for the UJA's 1952 drive for \$151,000,000. Cantor will be honored on his 60th birthday Jan. 31, by a special Israel Bond dinner to which only purchasers of at least \$1,000 in bonds will be admitted... Rabbi Abba Hillel Silver will be guest of honor and principal speaker Jan. 13 at the 35th anniversary celebration of the Histadruth Ivrit (Hebrew Language and Culture Association) of America at the Waldorf Astoria in N. Y.

Segal Is Riled

Thoughtful, placid Al Segal, columnist for the Anglo-Jewish press, had some harsh words this week for a Chicago member of the American Council for Judaism who challenged his integrity for abandoning anti-Zionist views he formally held. "May I suggest," wrote Segal in his "Plain Talk" column this week, "that rather than looking sorrowfully into my state of mind, he examine his own as well as the static minds of his fellow-members in the American Council for Judaism... Intellectual integrity doesn't mean that an honest mind is like the stupid rock that refuses to be moved."



AL SEGAL

From Mt. Sinai To London

History was made recently in the British House of Lords with the first appearance on its roll of the name Cohen. This distinguished title dating back about 3,300 years to Mt. Sinai took its place beside those of relatively new lineage when recently appointed Lord Justice Lionel Cohen took his new seat in the upper house of the British parliament.

With The Rabbis

MARRIED: Carol Salz to Sholom Peter, son of Rabbi and Mrs. Abraham Nowak, N. Y. ... Judith Miriam, daughter of Rabbi and Mrs. Abraham Horvitz, Staten Island, N. Y., to Herbert Bernstein, Brooklyn, N. Y.

Ruth, daughter of Rabbi David Werner of Providence, R.I., was married to Shmuel Lichtenstein of N.Y. ... Rabbi Myron Weingarten has been appointed Hillel Counselor at the University of Rochester, N.Y. ... Chaplain Joshua L. Goldberg recently became the first Jewish chaplain in Navy history to attain the rank of Captain.

Deaths

JACOB Levitin, 102, the oldest resident of the Hebrew Home for the Aged, Riverdale, N.Y. ... Mrs. Sarah Schnitz, 59, member of the national board of the Mizrahi Women's organization of America and founder of the

Los Angeles Council of the organization... Morris L. Effron, 50, president of the Board of Education of Poughkeepsie, N. Y.

Oscar Berman, Cincinnati manufacturer and banker, former Ohio chairman of the Joint Distribution Committee, director of the Palestine Economic Corporation, vice-president of the Board of Governors of the Hebrew Union College, died recently at 75... Abraham Webberman, Brooklyn, N. J., a founder of the Yeshiva and Mesifita Torah Vodaath, died this week at 67... Israel Lewis, a founder of the Greater N. Y. Taxpayers Association and of Israel-Zion hospital, former president of Temple Beth-El and Machzike Talmud Torah, died this week at 80... Mrs. Cora Dannenbaum Fleisher, a director of the old Jewish Foster Home in Philadelphia, died this week at 81... Moscow radio is reported to have announced the death of 75-year-old Maxim Litvinov, former Soviet Foreign Minister.

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Israel Takes Miami Bombings Without Undue Excitement

By FRANK M. LOEWENBERG

National Jewish Post Correspondent

JERUSALEM (NJP)—Israelis did not get excited over the recent bombings in Miami.

Though this story was featured prominently in almost all of the local newspapers, no protest meetings were organized and no demonstrations occurred in front of the American Consulate.

The average Israeli feels that there is no immediate danger for American Jews. He knows that they live a relatively secure life and are generally well off economically.

The unending flood of American food parcels and SCRIP certificates, as well as the many well-dressed American tourists, reassure the man-in-the-street here that all is still well with American Jews.

Nevertheless, many Israelis are concerned with the anti-Semitic vandalism that now occurred in several, widely separated parts of the United States.

They remember the dynamite attacks against Jewish buildings in their former homes, which frequently preceded the most terrible pogroms. Thus, Davar, Israel's labor daily, comments editorially that this is not the first time that terrorists have written "a bitter and blood-saturated warning on the wall of the Diaspora."

No one here seriously thinks that the Miami bombings will in the near future be followed by Hitler-like anti-Semitism.

On the other hand, few Israelis believe that the attack on the Miami Jewish Center was an isolated incident. Rather they feel that all Jews outside of Israel will always be victimized and eventually destroyed by anti-Semites.

Israelis are not at all convinced that American Jewry will escape this historic pattern.

7 Stowaways from Israel Drown

HAIFA—Seven Jewish stowaways who were trying to return to Turkey illegally were drowned when the ship they had boarded sank in Haifa Bay.



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Rabbi Uses New Method On Christmas Problem

By ROBERT MILLER

National Jewish Post Correspondent
DALLAS, Tex. (NJP)—A Texas rabbi has a unique way of meeting the impact of Christmas on the school age young people in his congregation.

He is Rabbi Israel H. Weisfeld of Congregation Shearith Israel here.

Rabbi Weisfeld told The Post he follows an annual program of preparing the students in his Sunday School for the public school observance of Christmas.

He explains the nature of Christmas to them. While it is observed in the schools as a national holiday, he points out, it is actually a Christian holiday rather than one like Thanksgiving, which pertains to all citizens of the U.S.

Dr. Weisfeld feels the Jewish students in this way can see the school observance in a clearer light.

He said the children show a high degree of understanding of the problem—more so than a few of the parents.

He cited one parent who objected to his having advised her child not to take part in a nativity play at school. She thought her child should have the opportunity to play one of the Three

U.S. Attache Spends Xmas In Maabarot

TEL AVIV—A most unusual Christmas eve was spent by William Cole, Attache at the U. S. Embassy here, The Jerusalem Post reported.

He volunteered for work in the maabarot (immigrant transit camps) and spent the night transporting supplies and helping move flood-ridden evacuees to drier areas.

Wise Men if the teacher thought him good enough for the role.

As for the opinion of Jewish leaders, they feel that religious programs have no place in a public school system, but believe that protest would only serve to

increase anti-Semitic feeling.

General opinion, too, is that no change would be likely to result from protest.

Since Jewish students are not required to participate in these Christmas assemblies and classroom programs, Jews here feel that the status quo is the best condition obtainable.

While there has been no official school policy to include Chanukah programs, one of the rabbis here told The Post he was amazed at the number of teachers and principals who have requested information on Chanukah in order to present classroom lectures and demonstrations.

There have not yet, however, been any school-wide assemblies devoted to Chanukah.

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